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THE LAW OF DEATH.

Moralphilosophie von Victor Cathrein, S. J. Vol. I, II. St. Louis—Herder. 1891.

The Data of Ethics—by Herbert Spencer. Appleton. New York. 1888.

I.

THE mind and heart of the Church are busied this month in special degree with the dead. With mass, and prayer, and many a deed of loving atonement she seeks to appease Divine Justice and to win Divine mercy for her departed children. But suffrage for the dead is fraught with manifold blessing for the living, and not least in this that it brings a deeper realization of the common end of all:

Debemur morti nos nostraque.

We may look at Death in various ways though for the wise man they all converge into one. In the light of God's Revelation it is "the wages of sin," yet a penalty, like the other ills of man's pilgrimage, replete with moral good—reflecting its merit beyond the grave. Human reason has no certain word as to the creature's share in bringing "Death into the world, with all our woes," yet it plainly points the

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Creator of Life as the Author of Death, and showing its source, it tells no less surely of its all-wise, beneficent purpose. It is of this purpose, viewed in the light of reason, as a universal phenomenon and law of nature, that we intend to treat here. Our thoughts will be guided by the writer whose profound work on Ethics we have placed first at the head of this paper. Something is said in the Book-Notices of the present number of this Review concerning the general scope and merit of Fr. Cathrein's work. Here we wish to draw special attention to his line of thought on the Law of Death. It is not usual to find a treatise on such a subject in a work on Moral Philosophy, but it forms a fitting complement to the disquisition on man's life-purpose, and in this relation Fr. Cathrein has placed it. We do not select it as exhibiting a chief excellence in the volumes, for they contain many chapters more learnedly and profoundly wrought. The subject, however, is well handled, interesting, and in touch with the character of the season. This is why we present its sketch to our readers here and now.

II.

All living things on this our planet are subject to the Law of Death. The minutest Diatom, and the giant monarch of the forest: the microscopic Amoeba, and the hugest mammal—to each and every plant and animal it is appointed, as it is to man, once to die. What is most striking in this world-wide phenomenon is that the life-period for every species of organism is fixed. Individuals now and again live on beyond, as many fall short of, the average span; yet within a time, longer or shorter, the sentence of Death is executed on all. What explanation of this fact can be given by that extreme phase of the evolutionary theory which sees in the highest forms of nature simply the outcome of the mechanical struggle upward from the inorganic, through the lower and ascending forms of the vegetable and animal Kingdoms? No pains have been spared by the advocates of

this theory "to explain the rapid, irresistible approach of Death. Yet no fact is there that stands so completely at variance with it. The process of evolution ought to result in the increase and perfecting of life. Organisms best endowed in the struggle for existence should hold the mastery. The higher we rise in the scale of the living, the stronger, and the more enduring should life have become, and man should be marked from all other beings by length of years. Yet this is not the case." Quite the contrary as we go down amongst the living, life on an average seems to be prolonged. In the plant world, for instance, we are astonished at the longevity of our common trees. The elm, according to De Candolle, sometimes reaches the age of 335 years, the chestnut 600, the cedar 800, the oak 1500. The Baobab (*Ansonia digitata*) a tree of tropical Africa has been known to outlive fifty centuries!

So, too, in the Animal kingdom. An *Actinia* or *Sea-anemone*, alive nine years ago in an Edinburgh collection, perhaps it is living still, had reached the age of seventy years. In the imperial fish-ponds of ancient Rome lampreys are said to have attained their sixtieth year. Pike and carp have been ascertained to live 150 years, tortoises 100 years. Amongst mammals the elephant is supposed to attain the greatest age, reaching above a hundred years.[1] And yet of man, the lord of the visible world, in whom nature's upward striving reaches its climax—of man it is written: "His years shall be considered as a spider. The days of his years in them are threescore and ten. But if in the strong they be fourscore, what is more of them is labor and sorrow."[2]

The testimony of comparative Physiology is confirmed by that of history: "for, as far as the data warrant a judgment, they show that in ancient times there were more instances of advanced age, amongst men, than we find to-day. We are aware that the question whether the length of middle age, in

[1] Encyc. Brittanica—Art. Longevity.

[2] Ps. 89, 10.

proportion to the totality of births, has not been increased during the past few centuries, is still open. But even were the question to be answered in the affirmative, it would not favor the evolutionary theory; for in so far as there has been any increase in years, it has been mainly the result of greater precautionary measures, better care of the young and sick, etc. not the result of inherited adaptation, stronger physical constitution, and greater intrinsic vitality, as should have been the case in the Spencerian hypothesis."[1]

But it will be urged that it is unfair to guage life by mere length. Breadth, depth, intensity are no less important factors. "Length of life," says Mr. Herbert Spencer, "is not by itself a measure of evolution of conduct: but quantity of life must be taken into account. An oyster adapted by its structure to the diffused food contained in the water it draws in, and shielded by its shell from nearly all dangers, may live longer than a cuttle-fish which has superior powers of dealing with numerous contingencies; but then the sum of vital activities during any given interval is less in the oyster than in the cuttle-fish. . . Nor is it otherwise when we compare the more evolved with the less evolved among mankind. The difference between the average lengths of the lives of savage and civilized is no true measure of the difference between the totalities of their two lives considered as aggregates of thought, feeling and action. Hence, estimating life by multiplying its length with its breadth, we must say that the augmentation of it which accompanies evolution of conduct results from increase of both factors."[2]

Unfortunately, however, for this view of the case, it is not so much for intensity as for extension of life that man, as well as irrational organisms, struggles and ever has struggled. No matter how wretched his condition, man in his normal state of mind, is ready to forego breadth of life, if he can but add to the number of his days. Very appositely does Fr.

[1] Cathrein Sittenlehre d. Darwinismus, p. 49.

[2] Data of Ethics, p. 14

Cathrein, in his Ethics of Darwinism, cited above inquire: "Why is it that despite the instinct of self-conservation so active in all human kind, despite the tenacity wherewith man clings to this life, directing all his efforts to extend its limit, the evolutionary process so speedily reaches the pillars of Hercules, with their warning: 'Thus far and no farther.'... The question is the more justified from the fact that the same process has brought the whale to an age of several centuries. If the process has worked up to man, why should it there halt, and be unable to extend at least human life?" [1]

Moreover Mr. Spencer's implication that length of life is conditioned by its intensity is hardly born out by facts. Surely the life of the bird, involves more complex relations, inward and outward, than do that of the Mammalia and Amphibia. And yet birds are often longer lived than many Mammalia and Amphibia of equal size. Eagles and crows have been known to live a hundred years, and parrots have been kept in confinement for sixty years.[2] "Longevity," says Dr. A Weisman, whose attitude towards Darwinism is unsuspected, "depends not simply on an animal's size, complexity of structure, rapidity of molecular change. Thus to condition it would be to run utterly counter to facts. From such a standpoint, how could we explain the fact that amongst ants the females and workers live several years, whilst the males survive but a few weeks? The two sexes are not distinguished by any perceptible difference in size, complexity of build, nor movement in the changes of its constituents. In all these respects, they agree, and yet they differ so markedly in the normal lengths of their respective lives." [3]

We know from every-day observation the stages of man's advance to that

"Last scene of all
That ends this strange eventful history,"

[1] D. Sittenlehre d. Darwinismus, p. 51.

[2] Encycl. Britt. l. c.

[3] Über d. Dauer d. Lebens, ap. Cathrein, d. Sittenlehre, etc., p. 51.

How the senses are successfully sealed. How sight becomes dim and unsteady, losing at last the pictures of the outer world: hearing grows gradually insensible to sounds: touch blunted into dulness: odors act but weakly: though taste still lingers. How as the organs of sense decline, the functions of the brain fade away by degrees. Imagination is unfixed, memory feeble, intellect uncertain. Bodily movement becomes slow and painful, as the muscles stiffen. "Each of the bonds attaching the old man to present existence parts by slow degrees... Nutrition still takes place, but very soon the forces desert the most essential organs. Digestion languishes, the secretions dry up, capillary circulation is clogged, that of the large vessels in their turn is choked."[1] At last the heart whose first pulse announced the dawn of life, tells in its last of the night that has come. And so we may say that Death comes because the organs are worn out, or so abnormally conditioned as to be unable to subserve the vital functions. Or we may put it, that life is limited because cellular development is limited. Yet this is not to solve the difficulty, but only to clothe it in other terms. Why should there be any limit at all to organic stability? Why not an unending equilibrium, between assimilation and excretion? Why may not the building and tearing down of cells—the organic unit—go on indefinitely in the living structure? Physical science can give no answer to these queries. Theistic Cosmology alone, in its bearing

The queen bee lives at times as long as five years, the workers six to seven months, the drones at most four months. Amongst wasps the females live much longer than the males, though they have a much larger share in the work of the colony, lead consequently a much more intense life. The females go into winter quarters at the coming of frost. This the males never do, but die in October. The females plant the new colony in Spring and die before the close of Summer.

The *Ephemeræ*—or day-flies—and some other insects die immediately after laying their eggs. Cathrein Sittenlehre, etc., p. 53. How explain these facts from a mere mechanical theory of nature?

especially on Ethics, throws on them satisfactory light. The

[1] Papillon. Nature and Life, p. 306.

limiting cause of life is the Creator and Designer of the Universe. The Author of Life is the Lord of Death.

III.

1. "*The Law of Death is explicable only on theological grounds, as the decree, namely, of a rational Will for some predetermined purpose.*" This statement is the simple conclusion of what has already been said. A mechanical conception of nature sheds no more light on the term, than it does on the beginning of life. Therefore we must look for it in the order of finality.

2. "*The immediate purpose of life's limited duration in irrational beings is the good of their kind, the remote purpose the good of universal nature, especially the good of man.*

In the vegetable and animal kingdoms individuals exist for the utility of their species, and when they have given their mede of service, and have grown useless to their kind, they die, in order to give place to a more thrifty posterity. The wear and tear on organisms in their struggle with their environment are sure to bring about impairment which, if transmitted continuously, would eventually bring ruin to the species. "Let us suppose," says Dr. Weismann that an individual of the higher animal species possessed the power of unending life. This would be of no utility to its species. For even if it escaped during an indefinite period *accidents* destructive of its complete range of life, nevertheless, it could not avoid at sometime suffering a slight injury, to-day in one member, ten years hence, say, in another—an injury which it could not entirely repair. The longer then its life, the more imperfect, the more decrepid, it would become, and the less able to be useful to its kind. Individuals are worn out in their contact with the outer world, and for this reason alone it is absolutely necessary that they should be constantly replaced by others, even if they had the power of life unending." [1]

[1] Op. cit. p. 55.

It may be granted that the fittest survive in the struggle for existence, "but natural selection does not account for the fact that those best adapted for the maintenance of their *species* come off the victors. This adaptation of the individual to the utility of its kind shows the purpose of an intelligent designer. The working out of this purpose requires the limitation of number and of life's duration, so as to insure the co-existence of a sufficient aggregate of vigorous individuals."

Again, the purpose of Death is seen in the preservation of that wondrous co-ordination and subordination of living groups, on which is based the harmony of organic nature. Were not Death incessantly at work in every domain of life, the stronger species would soon drive out the weaker, and space and nutriment would be insufficient for the masters. Animals and plants increase in geometrical ratio. The meaning of this fact we can hardly hope to realize. Let us view it in an illustration or two. "In the lower orders," says Mr. Wallace, increase is especially rapid, a single flesh fly (Musca carnaria) producing 20,000 larvæ, and these growing so quickly that they reach their full size in a few days: hence the great Swedish naturalist, Linnæus, asserted that a dead horse would be devoured by three of these flies as quickly as by a lion. Each of these larvæ remains in the pupa state about five or six days so that each parent-fly may be increased ten-thousand fold in a fortnight. Supposing that they went on increasing at this rate during only three months of Summer, there would result *one hundred millions of millions* for each fly at the commencement of summer. . . And this is only one species, while there are thousands of other species increasing also at an enormous rate; so that if they were unchecked, the whole atmosphere would be dense with flies, and all animal food and much of animal life would be destroyed by them.[1]

Admirable features of this remarkable work are its calm, scientific method, and reverent tone. The gaps in the evolutionary theory are candidly pointed out. The

[1] Darwinism p. 17.

necessity for a higher spiritual cause to account for the beginning of life, and its divisions into kingdoms, especially too for man's intelligence is strongly maintained. Whilst the struggle for existence in the domains of life, is graphically described, its ethical aspect is well shown, and "the poet's picture of

'Nature red in tooth and claw
With ravine'

is proved to be a picture the evil of which is read into it by human imaginations, the reality being made up of full and happy lives, usually terminated, by the quickest and least painful of deaths." (p. 27.) Would that the other leaders in modern science imitated Mr. Wallace's moderation!

The marvellous productiveness of the common Aphides or plant-lice is generally known. They increase by budding. In a very short time the progeny of three or four will cover a whole plant. "In fact it has been reckoned that a single Aphis may give rise in one summer to a quintillion of little ones." [1]

"*One pair* of birds having four young ones each year would if all their children and descendants lived and multiplied produce *two thousand millions* in *fifteen years*. [2]. . If there were only one single plant in the whole world to-day, and it produced fifty seeds in a year and could multiply unchecked, its descendants would cover the whole globe in nine years. [3]

These examples might be multiplied indefinitely. They suffice to show the purpose of Death in the realms of life, and the marvellous Providence that foresees and preserves the just relations of the untold numbers of living kinds. Aptly does Bryant sing:

"My heart is awed within me, when I think
Of the great miracle that still goes on
In silence round me—the perpetual work
Of thy creation, finished, yet renewed
Forever." [4]

The Law of Death moreover is the condition of Nature's most winning charms. Without it her face would wear one

[1] Life and her Children, p. 204.
[2] Wallace.
[3] Huxley.
[4] Forest Hymn.

blank monotonous expression. The joyous reawakening of Spring with its new life teeming in wood and field, the strength of Summer, the plenty of Autumn, are all dependent on the work of Death:

> Look in this beautiful world, and read the truth
> In her fair page; see, every season brings
> New change to her, of everlasting youth:
> Still the green soil, with joyous living things,
> Swarms, the wide air is full of joyous wings,
> And myriads, still, are happy in the sleep
> Of ocean's azure gulfs, and where he flings
> The restless surge."[1]

Turn we lastly to the inexorable Law as it governs our own kind. Here, too, is its purpose in large measure the good of the species. Unlimited age would soon people the fair earth with a hopeless, decrepid race spending its weary years in consuming the insufficient supply of Nature's bounty. But

> "Lo! all grow old and die; yet see again
> How in the faltering footsteps of decay
> Youth presses—ever gay and beautiful youth
> In all its beautiful forms"

and keeps our race in enduring strength.

The family, society's unit, with its countless ties binding heart with heart in the bright and dark vicissitudes of life depends on Death. Without Death the increase of human kind would not only be useless, but absolutely baneful. Earth could offer neither food nor space for its human guests. Pithily does Fr. Cathrein put it: "The cradle depends on the coffin, and the vigorous life that courses in humanity's veins, may be said to out-well from Death."

Individual man, however, is not merely a means to an end. Destined as he is for perfect happiness, the perfection of his own rational nature, he is in a measure an end unto himself. All earthly things are subordinate to man. He is their prox-

[1] Bryant's The Ages.

imate extrinsic end.[1] The irrational world has its purpose in the harmony it displays in the unity of its manifold parts; its ultimate purpose in its reflecting the perfections of its Maker. But extrinsically and proximately, it is fitted up for man's dwelling and service. Mr. Mivart, after sketching the order of finality displayed in the various departments of organic nature thus concludes: "An increase of service and a consequently increased dependence are manifest as we ascend through these degrees of existence. Cosmical entities and their laws serve organic being more than inorganic, sentient being more than insentient, rational being more than sentient. Therefore, as theists, we are logically compelled to affirm that God has evidently willed most service to man of all His earthly creatures. Thus also, as we have just said, a successively increasing purpose runs through the irrational creatures up to man. All the lower creatures have ministered to him, and have, as a fact, prepared the way for his existence. Therefore whatever ends they also serve, they exist especially for him."[2] As therefore man must live in a large measure for himself, so, too, must he die for himself. For him to die as to live, is gain.

But why to man, in comparison with the inferior orders of the living, has there been allowed so scant a number of years? Having by his intelligence gained considerable mastery over nature, animate and inanimate, knowing how to adapt her powers to his own conservation, and to the healing of the ills to which he is heir, why may he not prolong his days, and in the onward march of evolution reach unending life? In the mechanical theory of the universe the snapping of earth's brightest flower in the morning of its exist-

[1] "The most vulgar minds," says Kant, "agree in replying that man can only be the final end of the creation as a *moral being*. What purpose does it serve, they will ask, that this man has so much talent and activity, that relatively to his interests, as well as those of others, he has so much value, if he *is without a good will:* if, as regards his inner man, he is only an object of contempt?" Critique of the Judgment. § 85.

[2] Truth p. 495.

ence must forever be a hopeless mystery leading logically to despair and sensualism. To despair—that the heart so full of longing for the true and the good and clinging so mightily to its present life, should so early cease to beat. To sensualism—for if life's purpose is exhausted in the living, then,

"Quid sit futurum cras fuge quærere, et
Quem sors dierum cunque dabit luco appone."

Not so in the Theistic conception of nature. In it man is a pilgrim on earth, journeying to his home beyond the grave. Life is a time of trial and preparation. This is the testimony not only of Revelation, but the unimpeachable verdict of reason. It is written in *consciousness* and in the moral order —in the sphere of *the Ought*, wherein man works out his destiny,—in *conscience*. Fitting therefore it is that the days of his pilgrimage, as a period of probation, should be few. Fitting, too, that the time and circumstances of the end should be hidden. To be ever watchful, ever ready is the behest of reason, as of faith, to the man who measures his life by the only true standard, its bearing on the life after death.

This view, moreover, sheds its light downwards on the purpose of Death in the irrational world. As the inferior orders serve man in their existence and living, so too do they serve him in their dying. Irrational beings die not simply that man may have space and means to live, but that they may aid him in the development of his moral life, that they may assist him in preparing for his unfailing end. 'Tis Nature's teaching from all around—"Earth and her waters, and the depths of air"—her still, small voice to every listening mind:—

"Yet a few days, and thee
The all bewildering sun shall see so more
All his course; nor yet in the cold ground,
Where thy pale form was laid with many tears.
Nor in the embrace of ocean, shall exist
Thy image."

This is Nature's *memento mori* told in her continuous change. Rest and peace are the objects of the heart's unceasing desire. But wherever it look, the countless shapes of Death are weaving their endless maze, and singing the refrain of unrest and instability in all things earthly, warning man to place his hopes and longings in the unchanging, enduring goods of home.

"Weep not that the world changes, did it keep
A stable, changeless state, 'twere cause indeed to weep."

Profoundly and beautifully does Fr. Cathrein close the chapter: "Truly, with admirable finality do all things in universal nature unite, mutually helping, combining, perfecting in one, vast, harmonious whole. The immediate end of it all is man. Placed in the ever changing whirl of things and interwoven with them as to his organic elements, his it is to struggle onward through the transient to the eternally unchangeable. On the ladder of the perishable and finite, his mind and heart should rise to the ever-abiding, infinite source of all that is True, and Good and Beautiful. Herein is found the glory of God and the eternal weal of man."

"Nor love thy life nor hate; but what thou liv'st
Live well: how long or short permit to Heav'n."

F. P. SIEGFRIED.

WHAT HINDERS AND WHAT HELPS TO BUILD A PAROCHIAL SCHOOL.

THE Decrees of the late Plenary Council were ratified in 1885. They were promulgated and declared as in force at the beginning of 1886.

According to section 199 (Tit. VI), every parish was to begin the erection of a Parish-school within two years from the date of publication of the Decrees. Where serious difficulties demanded a longer term the Ordinary was to extend the time, whilst, in cases of evident neglect on the part of a pastor, the Bishop was authorized to remove him from his rectorship without other cause.

Since the year 1888 schools have sprung up everywhere. In many cases they are models of building, appointment and scholastic management. Those who looked simply on have marvelled how it was possible, and the fears of those who considered the united move of the Catholic Hierarchy in this matter as a mere outburst of religious zeal which would die as soon as brought face to face with the difficulties involved in carrying out the project, have been disappointed. Pastors who have vigorously entered upon the design of erecting their own school will tell you in most cases that it has not only not hampered them in carrying on their parochial work without embarrassment in a financial point of view, but that it has actually infused new blood and fresh energy into their parishes. Young men's societies are almost in every instance a natural outcome of the school, which furnishes both accommodation and promises a permanent nucleus of active members. Other advantages which foster union and live activity in the parish are self-evident results of a well-managed school.

Nevertheless there are still many parishes which have no schools and which, except under a partial view of the necessity of such an annex to the Church, could have them.

Many a pastor feels the difficulties which are ahead and which he may not be able to analyze in detail or account for to another. If he begins the work he must complete it; he is pledged to sustain it permanently and, what is more, he must as far as possible make it reach the level of his neighbors, the state-schools.

There are, however, causes which seem to argue not only against the prudence but also against the necessity of building a parish school. Let us take some instances.

Suppose the district is one where the children frequent school, if at all, only for a very short time. They are sent to pick slate in the coal-mines, or they do light work in the mills when they are still very young, in order that they may swell the moderate earnings of their parents. The number of children therefore who go to school is disproportionately small. If they remain for a couple of years or three in the public school, they learn what their elders consider enough for their state of life. The old folks having the faith which is the inheritance of persecution, deep in their hearts, consider that an hour's Sunday-school will supply the religious needs of their children. The same may be said of Catholics in the rural districts where the youngest boy or girl is often required to help in the field and garden during the spring and harvest seasons.

Another objection of no slight account in the matter of erecting a school is the fact that in the country districts many of the children live scattered. They cannot attend a school which is at a distance, especially during the inclement seasons of the year.

Again a pastor who with considerable sacrifice would find it possible to build or equip a school, is deterred by the thought that he must secure religious teachers in order to bring it up to a good standard. The maintenance of a teach-

ing community implies in almost every case the support of at least three teachers who have to have their separate lodgings and cannot shift as a lay teacher might do. This is a serious difficulty which will persuade many a well-intentioned priest to defer the work to a more auspicious time rather than inaugurate an ultimate failure.

Last and not least is the number of pastors who believe that the building of a separate Parish-school is unadvisable, because the Public schools of this district satisfy all the present demands of Catholics inasmuch as the teachers like the majority of their pupils are Catholics and that a Catholic atmosphere actually reigns in the schoolroom whilst the people are not burdened with extra taxes to support an establishment which could scarcely differ in anything from the state school. What adds to the weight of this as to that of all the foregoing objections against the erection of a parish-school is the attitude of the Catholic people themselves who are opposed to making a sacrifice of money where the demand seems founded only on a needless and unreasonable interpretation of ecclesiastical laws.

We have stated these objections to the erection of a parish school in particular localities, principally to show that we do not ignore or undervalue them, when we undertake to show that theoretically they are of no weight whatever and that practically they can be overcome in most cases, provided we look beyond the first steps and calculate our gains as a good business-man does who first advertises his goods and is willing to lose something in the beginning that he may attract his future customers to prove his purpose of fair dealing in reliable material.

It is needless to say, in addition to what is being constantly broached in the sound Catholic press,[1] that Catholics cannot be properly educated except in distinctly Catholic schools and by other than merely nominally Catholic

[1] See Indexes of the American Eccl. Review for various articles on the School Question.

teachers. Neither the smallness of numbers, nor the poverty of our people can really prevent us from fitting up a school which would answer to the need of our congregation. It must not be forgotten that a really and thoroughly Catholic school, whatever degree of intellectual attainment it may reach or fail to reach, is in every case superior to the best School of sciences where the training of the heart, that is to say of morality or religion as a constantly accompanying element is neglected. Intellectual training and wordly culture, while it frequently commands success, does not prevent a child from becoming thoroughly bad, immoral and a pest to society and the state. But true religion, such as is imparted in a good Catholic school will always make the child better, more virtuous if less learned, and a more trustworthy citizen even if a less cultivated society man.

If a Catholic child attends a Catholic school even for a short time, it will be the better for him during life and for his fellow-citizens likewise, provided that Catholic school is rightly looked after, which requires less money and less learning than it requires true zeal which does not shirk labor and sacrifice and which easily finds means to give a thoroughly sound if only elementary education. What hinders a prosperous commonwealth is public corruption and immorality in spite of a high standard of school teaching. Honesty and peaceful industry are the outcome of religious influences which to be effective must be constant.

The most real difficulty in the case of Catholic school building arises probably from the scattered condition of the children in certain districts. But then this fact almost always implies that the priest is not harassed with constant parish duties like the parochial Clergy of large cities and towns, and that therefore he has sufficient time to supply the need of a school in some measure at least by arranging that the children should assemble at certain convenient centres and be systematically taught by some competent person of the district. It must be a poor fold indeed wherein some

willing member, more intelligent than the rest could not be trained into such service as would prove a benefit to the little ones of the neighborhood. Nor is such work one from which a pastor need shrink himself. Some of our early missionaries, right royal intellects and men of solid culture, have given us the example of how good and able citizens may be trained in a log-cabin or under the straw roof of a plantation shed. There are indeed at this instant numerous parishes where the pastor himself teaches and where non-Catholics prefer to send their children because the priest teaches them not only knowledge but virtue also.

As for those public schools which employ Catholic teachers and where Catholic children are perchance in the majority, they certainly furnish not sufficient solid reason for neglecting to attempt the building of a distinct parish-school. The public school-management depends in many places, on the bias of political jobbers. We have seen the tide suddenly turn through the influence of a single moneyed man, who had Catholic teachers replaced by those who had no religion or, what is worse, who were prejudiced against the "Romanists" or the "Irish." The children are thus at once placed at the mercy of a politician's caprice, and have no alternative between leaving the school or being subjected to insult for their religion's sake.

But besides this a Catholic teacher, no matter how exemplary, is violating the contract under which he is ordinarily employed, if he attempts to bring his religion in any positive way into the class room of the public school. And if it is a mere negative influence which he exercises, it is of no practical worth in the education of the child. We say nothing about the text-books which are usually chosen by a school-board and which, though they frequently contain uncatholic and false notions concerning important facts, are placed in the hands of the pupils. If on the other hand the authorities for the time being connive at the practice of Catholic teachers who make their religion felt in a school to which non-

Catholics also send their children because it is supposed to be unsectarian and supported by the state, then we have no right to complain of teachers who make their sectarian prejudices felt in schools frequented by Catholic children. However favorable our conditions in this respect might be for the time being, and in certain localities it is simply improvidence to depend on the contingency of political influence for the right training of our children which can hardly in any of these cases be said to be truly Catholic, that is such as supplies the religious wants of the children.

Yet what are we to do when the fact remains that in many cases our people are not willing to make the united sacrifice required for the erection of a Parish school?

We answer, that, if Catholics are unwilling to take up the burden of erecting and supporting a parish school it is solely because they do not realize that any harm is done to their children or themselves through the absence of such schools, especially if the public school is wholly unsectarian and there is a good Sunday-school in the parish. Even among priests, few would care to undertake the work of erecting a school if they were not convinced of the immense importance of distinctly Catholic education in our day.

The first step therefore in securing the good will and coöperation of our people is to make them view the question from an intelligent standpoint. This requires more than one or two sermons preparatory to a collection when the project of building has already been settled upon. Catholics must feel and be thoroughly convinced that their best interests are jeopardized through the want of a Catholic school. The very same reasons which induce them to seek the positive teaching of the Catholic Church rather than the vague religiousness of protestantism or agnosticism, hold good for selecting a school in which their children are taught that religion together with other useful knowledge. The ordinary man or woman do not reflect upon how much of the happiness of their children depends on the direction given to

their minds and hearts in early youth. It must be brought home to them by consistent illustration in the pulpit and in private instructions. People are easily convinced by any earnest appeal for a good end if it is intelligently put before them and there is nothing in the world that we can have justly more at heart than the bringing up fervent and practical Catholics the young of our flock.

However to bring home to Catholics the necessity of a thoroughly Catholic school training for their children is only one of the things which will guarantee a vigorous coöperation on their part. To show the way to the actual fulfilment of this necessity is another and an important factor in the work of erecting a school.

To this purpose it will be well to show our people the workings of such a school as we propose for them according to the means placed within our reach. Enthusiasm for any cause is developed by the raising of ideals. Great things are accomplished only by those who have high and noble ideals before them. Draw then a picture of Catholic education in the past and at present in other places. Give the people an insight into the activity of the religious teaching orders, how they live, how the effects of their teaching is seen in the conduct of the children and acts upon the whole community. Show them how industry, sobriety, obedience, peace and general prosperity are the natural and legitimate result of a good and thorough Catholic training. In short make them long for such a state of things in their midst as you know for certain can be brought about by a really efficient parish-school. If opportunity offer take some intelligent layman from your parish to a model Catholic school. Let him see the workings of it, and how the same may be done at home even if on a smaller scale. That man if he understands the work will be a host of arguments in favor of the school. People like to have a part in the work and feel honored to have one or more of their own number consulted in this way.

And if we begin need it be less energetically because it is to be less pretentious than in places where the parishioners are more wealthy? Our coat need only fit us; and if it suits our circumstances it is always an excellent coat, much more so indeed then if it passed that limit. We shall have to labor and watch and above all to instruct rather than compel by mere appeals for money or threats of exclusion from the privileges of our holy religion. In some instances the Church authorities have indeed found it necessary to use harsh measures against those who keep unreasonably aloof from supporting Catholic schools. We can only suppose that in such cases the apathy on the part of Catholics is really equivalent to opposition and that the Catholic schools are in such condition that no one can validly object to send his children to them except he wholly undervalue his religion. As to these measures which are in their nature censures, their application belongs to the proper judicial tribunals under whose care religious schools are established. We are not competent to pronounce on their value unless in a given case. But their very use shows how closely the school is bound up with the most important interests of religion.

What may be done to increase our schools in constant efficiency when we have them once in running order, we shall leave to another writer for a future article.

THE MORALITY OF THE "PORRO-OPERATION."

AMONG the numerous improvements of the obstetric Art inspired by humanity and made successful by modern operative skill, one of the most renowned is the *Porro-Operation.* It is called after its daring inventor, Dr. Porro, Professor at the University of Pavia, in Italy. Struck by the relatively large number of cases of Cæsarean operation that proved fatal from excessive hemorrhage, he conceived the bold device of retrenching the very principle of the evil by cutting away the uterus itself, after abstraction of the child alive. This radical proceeding saves, of course, the mother from the necessity of having to undergo again the Cæsarean section, since she is rendered sterile; besides, it is easier, more rapidly performed and, for various other reasons, less dangerous. Dr. Porro's new method was immediately hailed with enthusiasm by the medical profession; and today, 25 years since its introduction, it is universally practised all over Europe and America; being resorted to in a variety of female disorders, both in and out of pregnancy, as a radical remedy—nay more, Dr. Capellmann [1] states that even in the case of simple *arctitude*, without any actual disease of the organs, it is considered as a substitute for the old classical Cæsarean operation. [2]

But have Christian Moralists joined Obstetricians in their encomiums of the Porro-operation? They could not help at least taking an early notice of it. Seven or eight years after its invention, the celebrated Father Lehmkuhl in Germany; and about at the same time, in France, Father A. Eschbach, then Superior of the French Seminary at Rome, treated of

[1] Medicina Pastoral, Latin altera Edit. p. 26.

[2] Cf. Dr Hugh McColl in the "Journal of Gynecology," July 1891, p. 24.

the new operation in the light of theological principles.[1] Two years later Dr. Waffelaert, in his "Tract. de Justit." n. 96, epitomized, in a substantial note, the doctrine of the French theologian. One more reference: Dr. Capellmann, in his Second Edition of "Medicina Pastoralis" discusses the moral merit of Porro's proceeding vigorously; yet we shall see whether all his conclusions must necessarily be admitted.

All the above mentioned theologians agree in declaring the operation licit, when necessary to save the life of the woman otherwise exposed to great danger, either from excessive loss of blood, or tumors, or the mortification of the parts.[2]

The reason is evident. See how St. Thomas expressed it long before its special application: "cum membrum aliquod sit pars totius humani corporis, est propter totum. . . Unde disponendum est de membro humani corporis, secundum quod expedit toti. Membrum autem humani corporis per se quidem utile est ad bonum totius corporis; per accidens tamen potest contingere quod sit nocivum, putà cum membrum putridum, est totius corporis corruptivum."[3] In this case then, the patient may, for preserving her life, undergo this operation which will render her sterile, but not impotent either to contract, or to use marriage, according to the following Decision of the S. Congr. of the Inquisition: "num mulier per utriusque ovarii excisi defectum sterilis effecta, ad matrimonium ineundum permitti valeat, ac liceat, necne?"—"R. Re mature, diuque perpensa, matrimonium mulieris, de quo in casu non esse impediendum."[4] Although in this case, there is mention only of the extirpation of the ovaries, the result is not substantially altered by the removal of the womb itself; it is in either case simple sterility.[5] But

[1] Lehmk. "Theol. Moral." Tr. de matrim. n. 856.—A. E. (Eschbach) "Disputat. Physiologico-Theol." p. 278-Append.

[2] Capellm., loc. cit. p. 26.—Dr. A. E. "Disputat. Physiologico-Theol. p. 280. —Waffelaert, op. cit. p. 105. vol. 2.—Lehmk, De Matr. n. 856.

[3] 2ª 2æ Q. lxv. Art. 1.—in corpor.

[4] 3 Febr. 1887.

[5] Lehmk. n. 856.

the theologians above named, except Lehmkuhl, consider the Porro section nothing better than a criminal mutilation, when not necessary to ward off a proximate danger of death: "Si jus naturæ, legesque morum christianorum respicias, nequit haberi licitum." [1] Lehmkuhl is more liberal: "Licere utramlibet operationem (nempe excisionem sive ovariorum sive uteri) si aliter de vita uxoris actum sit, plane dici debet, sive maritus consentiat, sive non."—So far all agree with him; but he proceeds farther, adding: "Verum si periculum adeo instans non est, sed solum ratio timendi ne postea iterum in vitæ periculum inducatur. . . , non puto licere istam operationem, viro non consentiente; eo consentiente, licere; puto siquidem vir spe futuræ prolis sese abdicare potest, contentus, nisi velit cum uxore continentiam servare, solo fine secundario matrimonii, quod, utpote semel validum, irritum fieri nequeat, neque jure suo et usu plane destituatur." [2] This doctrine bears out Dr. Hugh McColl, who says: "Is it right to leave a woman who has had to undergo Cæsarean section to save her own life, as well as the life of her child, in a condition where she will be likely to be under the necessity of having to undergo the same operation again? I do not think that we should leave a woman in that condition, but should at the same time render her sterile. . . The Porro-Operation can be performed more rapidly than the conservative operation and the danger of the shock is not greater. I should choose it as the elective operation, unless distinctly opposed to the wishes of the patient, who might wish to run the risk a second time for more children." [3]

This more benign sentiment seems to us well supported by a remarkable principle of St. Thomas on the duties of the married state, above which he places the duties or rights of the individual in regard to self preservation. The

[1] Capellmann, Ibid. p. 26.

[2] Ibid. n. 856.—in fine.

[3] The Journal of Gynecology, July 1891, p. 214.

holy Doctor in laying down the principle we refer to, could not even suspect the special application which the wonderful progress of modern Surgery allows us to make of his doctrine which can be adapted to new circumstances, because it is drawn "*e visceribus rei.*" Let us then listen to the great Master: "Dicendum quod matrimonium principaliter est institutam in officium naturæ. *Et ideo ad actum ipsius servandus est naturæ motus secundum quem nutritiva non ministrat generativæ, nisi illud quod superfluit ad conservationem individui.*" Marriage has been established principally for the service of nature; and therefore its acts should be regulated by nature's directions. Now nature directs that what is required for self-maintenance (nutritiva) should be paramount to what is intended for the propagation of the species (generativæ) "quia," continues St. Thomas, "hic est ordo naturalis ut prius aliquid in seipso perficiatur et postmodum alteri de perfectione sua communicet" for, well regulated nature begins by one's self-formation and then imparts to others out of its own fulness. In fine St. Thomas confirms these philosophical views on the natural law of marriage by the order to be observed in charity which does not destroy, but perfects nature: "Hoc etiam ordo charitatis habet quæ naturam perficit." [1]

Now who does not see the most intimate connection between this solid doctrine of the Angel of the School and the point in controversy?—There is question of a woman, free, it is true, from any actual *disease*, but so constituted as never to allow the delivery of any living child, either by premature labor before term, or at full term in the way of nature. The Cæsarean operation is decided upon, as the means of saving both mother and child. But there are now two sorts of Cæsarean operations: the old one prior to Porro's method, and which is called *conservative* because it preserves *the organs* in spite of the *abnormal* condition of the patient; by it, the surgeon aims through great risk for mother and child, at freeing

[1] Supplement. Q. lxiv. Art 1.—in corpor.

both of them, but lets the principle of the trouble and danger remain for subsequent pregnancies, in each of which the same operation must be renewed, attended with the same perplexity. Well, this is the proceeding which the severer opinions of Capellmann, Waffelaert, etc., holds to be the only one allowed: "Si jus naturæ, legesque morum Christianorum respicias."—[1] They approve of Porro's more radical section, only when the conservative operation cannot remove *a danger of death actually existing*.—On the contrary, the broader theory holds Porro's operation justifiable, if the patient chooses it as a means, not only of getting now a greater chance of escaping the present danger, but even of neutralizing forever her abnormal condition. This benigner doctrine esteems it a relative advantage to free the life of the woman from the repeated risks to which it was subjected, and for it to sacrifice attributions of maternity thus vitiated by a defect fraught with death. This is the case of saying with St. Thomas: "Servandus est naturæ motus, secundum quem nutritiva non ministrat generativæ, nisi illud quod superfluit ad conservationem individui"—nature prompts that this operation which secures self-preservation should be preferred to sparing the organs of reproduction, containing in their abnormal system a permanent cause of mortal danger. "Hic est ordo naturalis ut prius aliquid in seipso perficiatur et postmodum alteri de perfectione sua communicet." It is not in violation of, but in accordance with natural law that this woman should be allowed to adopt the means of protecting her very life against the recurrence of danger of death lying in wait in the defective organs of her maternity. She cannot be bound to neglect the present opportunity of settling the matter once for all, and let the treacherous prerogative of fecundity be attended, not only with the pangs and risks common to all the daughters of Eve, but with special and extraordinary peril for mother and offspring.—Charity does not require that she should be con-

[1] Capellm. lac. cit. p. 26.

demned to so many great apprehensions of death in order to remain a principle of life for others.

Lehmkuhl then appears right when he pronounces unhesitatingly: "Licere."—But is his claim for the husband's previous permission right also? We do not think so, and for this reason: According to Lehmkuhl himself, following in this the common teaching, when, from some disease, or other cause, a married woman is certain that pregnancy would be accompanied for her if not with an imminent, at least with a serious danger of life, she *may* indeed, for some grave reason, *but* is *not bound* to yield to her husband's request.[1] Consequently in the case put by Lehmkuhl[2] of a woman whose conformation is such that there exists "gravis ratio timendi ne mulier postea iterum in vitæ periculum inducatur," she is not bound to yield to her husband's demand, and therefore she needs no consent from him for undergoing the Porro's section for her own preservation, thus disposing of what he has no right in. We may then remove the restriction of Lehmkuhl, and declare the prevention of *constitutional* danger, by the famous operation, simply and purely a legitimate right of the patient.

But we have to answer the objections of those who restrict the licitness of the operation to the case of actual and present danger of death which cannot be removed in any more conservative way.

Our first adversary, Dr. Capellmann maintains his position thus: "mulier quæ, si forte gravidatur, propter pelvim nimis angustam sola sectione Cæsarea partum edere potest, *in vitæ periculo versatur valde remoto.* Nam primum est *incertum* utrum denuo gravidetur; deinde partus per sectionem Cæsaream effectus *non semper* vitam in periculum adducit. Quid ergo? ut avertas periculum tam remotum num *vis sterilem facere* fœminam; idque ea *operatione* quæ *non minus pericutosa* est quam sectio Cæsarea?" We have here a great de-

[1] Lehmk. De matr. n. 848, v. 3.

[2] De matr. n. 856. secundo.

cency of expressions, some beautiful latin and noble pathos; but this does not precisely make the stand very strong. Against it we observe: 1st. that although the danger is yet remote, its principle exists already.

"Principiis obsta: sero medicina paratur.
Quum mala per longas convaluere moras." [1]

To wait till this vitious principle has actually developed the grave danger of death which is yet latent, is imprudent and cannot be an obligation.—True, before the fact it is always uncertain whether any pregnancy will take place. But *this uncertainty of the fact* does *not* render *the danger of it less certain actually;* now the actual existence of *this danger* is sufficient to make it lawful to banish it in time.—True again, the Cæsarean section *is not always fatal; but* it *always* implies *a serious danger*, and this justifies a measure that dispenses radically with so dangerous an operation.—In fine it is not exact to say that the Porro section is no less dangerous than the Cæsarean. Witness Dr. Capellmann himself who states that it was precisely the frequent insuccess of the old proceeding that prompted Dr. Porro to try a new one less dangerous and that he succeeded in his humane purpose: "Porro *deterritus sectionis Cæsareæ exitu infelici* qui e profluvio sanguinis ingenti sæpe et cruento repetendus esset, confirmatus e contra exitu felici quem exstirpatio uteri et ovariorum in fœminis non gravidis habebat, sectionem Cæsaream, ann. 1876, alio modo instituere cœpit.—Nam cum aliquando in sectione Cæsarea sanguinis profusio sedari non posset, is, *infantis corpore extracto, etiam uterum et ovarium exstirpavit;* idque *felici cum successu.* Quem statim alii chirurgi in Francia, Germania, Austria, *secuti sunt* aut *eodem, aut minori successu.*[2] A French Physician, in a letter to the Author of the "Disputationes Physiologico Theolog." [3] confirms the same statement: "Un Professeur de Pavis, le Dr. Porro, a institué une opera-

[1] Ovid. Liber De remed. am. v. 91, 92.
[2] Ibid p. 25.
[3] p. 278.

tion que nous avons acceptée en France avec enthousiasme, *et qui donne de grands succés. Aussi complétée l'opération Cæsarienne semble beaucoup moins dangereuse.* On n'a plus a craindre les hémorragies, etc." Dr. Hugh McColl, in the July number of the "Journal of Gynecology, p. 214, says: "The Porro operation can be performed more rapidly than the conservative operation; and the danger of shock is no greater." He was present at one which was performed in thirteen minutes; and the case progressed as well as any woman with natural labor. In fine Lehmkuhl confirms the same comparative statement:—"pertinet examinare quousque liceat fœminæ subire operationem qua ovaria vel uterus exstirpentur... hanc vero medicus ita perficere cupiat *ut ad diminuendum præsens matris periculum*... uterum excidat."[1]

Rev. A. Eschbach, the author of the "Disputationes Physiologico Theologicæ" already quoted, brings two other objections: the first is drawn from the doctrine of all Theologians after St. Thomas on human mutilation: 1. "Non licet privatis aliquem quovis membro mutilare nisi in casu quo membrum hoc, puta propter putredinem, sit totius corporis corruptivum.—2. Membrum non est præscindendum propter corporalem salutem totius, nisi quando aliter toti subvenire non potest."[2] Dr. A. E. adds: "Fundamentalis horum ratio deducitur ex eo quod homo non sit dominus membrorum suorum; membra tamen ad bonum totius corporis, non vero ad ejus perditionem naturaliter ordinata sint."[3]

These general principles cannot be gainsaid, and are in fact admitted by all. Let us now see how Dr. A. E. concludes from them against the doctrine we hold together with Lehmkuhl, etc. He says: "*In muliere arcta . . . agitur de membro sano nihilque nocivi præ se ferente, quod necessario damnum nullum* corpori afferet."[4] We grant that in the

[1] De matr. n. 856.

[2] 2a 2æ Qs. lxv. A. 1. ad 3.

[3] Disput. p. 279 etc.

[4] Disput. p. 280.

case, the organs *considered in themselves* may be supposed to be sound; but *we should consider them also as parts of a system, or set*, the practical fitness of which requires that each of its constituents should be in a normal condition so as to allow the birth of a living child without special danger for the life of the mother. Now, *in muliere arcta*, it cannot be said of her organs thus considered in their collective system, although sound each in itself: "*agitur de membro nihil nocivi præ se ferente, quod necessario damnum corpori afferet.*" They by each new pregnancy burden the mother with a child which cannot be born; and to free it from its living prison the surgical operation is attended with great danger of killing both babe and parent.

2. The second objection of Dr. A. E. rests on the ground of the distinction which we have made in order to solve his first difficulty. He replies: Even considered as parts of a set or system, the organs *in muliere arcta* are not a true cause of danger for her; in fact she will be all safe if she keeps continent: "Culpandus sane non uterus est; sed causa (periculi) in ipsomet maritali amplexu foret quærenda."[1] Therefore the section of the uterus in this case is not justified

No doubt that if a woman of this description condemned herself to forced continence, she might not suffer *otherwise* from her defective condition; but this remedy reduces her to a state worse than the one resulting from the Porro section, since the latter would not debar her from her marriage rights, the secondary purposes of which still remain to her. Now, this being the difference between the state to which she would be reduced by forced continence and her condition after the Porro-operation, can she be bound by natural law to preserve organs which, in order not to be for her a constant menace of death, impose on her a complete abdication of her prerogatives? Between these two extremes stands a middle course which reconciles, as much as possible under the circumstances, a greater security for her

[1] Disput. Ibid.

life with a certain exercise of conjugal attributions, by the removal of what must be either hurtful, or useless.

We may then conclude that this golden means of clearing between two objectionable extremes, the Porro-section, is an elective operation that may be approved by the moralist as well as by the obstetrician.

P. F. DISSEZ, S. S.

PASTORS AND THE "ACTUS CHARITATIS PRO DEFUNCTIS."

"ALL our success in this parish" said a pastor recently to a clerical friend who admired the perfect arrangement in Church, school and other parochial appointments "is due to our devotion in behalf of the Poor Souls." The priest had made, what Catholics understand as the "Heroic act of charity." It is an offering to God of all our labors, prayers and sufferings as a satisfaction for the ransom of those poor souls who are detained in a place of purgation owing to certain imperfections and venial sins which they had not yet atoned for at the hour of their death.

Great men in the Church and state like Cardinal Ximenes, have made this peculiar act of generous devotion to the souls in Purgatory and the saintly Nieremberg shows in his work with the quaint title of "Holy Avarice" what a gain it is to the soul who makes this offering, and indeed, there seems to be no easier way to increase our own store of love towards God at the same time that we serve our suffering brethren than to give all the satisfactory merit of our works to the souls in Purgatory.

First of all it must be understood that this "act" does not interfere with the other special intentions of our devotions. Thus a priest who has made this offering which

includes all his masses, is not hindered from offering the holy sacrifice according to the intention of those who give him a stipend or to whose benefit he may otherwise desire to direct it. We must here distinguish between the *satisfaction* of a good work, which we may give away and the *merit* it contains which we cannot alienate. Charity, it is said, covers a multitude of sins. It is therefore a payment for the debt of sin which we are enabled to cancel. This is done through the merits of Christ. These have been committed to man for use according to his free will and good intention. Thus they become our own. But the merit of using them well, of employing them in behalf of others cannot be alienated. It remains with the giver just as the merit of an almsdeed is that of him who bestows it although it benefits at the same time the needy. In a similar way we retain the right of imprecation. We may pray for relief from a temporal inconvenience, yet the penance or mortification implied in the act of praying might, if we so intend it, go to pay part of the debt of sin in behalf of another.

Nor is the "heroic act of charity for the poor souls in Purgatory" anything in the nature of a vow. It does not bind under sin. It does not require any form of words by which we solemnly pledge ourselves to its observance for life or for any definite part of it. An interior act of the will suffices to procure for him who makes the offering all the privileges and indulgences attached to it by the Church. Of course it is advisable to renew such an act from time to time in order to keep one's charity alive; but the same may be said of any similar devotion.

The fruits of this devotion if we examine them are indeed astonishing whether we consider them as a formative influence upon our whole spiritual life or as special graces which come to us through the application of the merits of Christ in the Church. Fr. Faber in his usual graceful albeit orthodox style throws a beautiful light upon this devotion. We have seen that what we offer by the heroic act is

the satisfactory or the atoning value of our works whilst we retain their merit because we cannot divest ourselves of it. But this offering, says Fr. Faber, converts our satisfaction into further merit. A man who keeps his satisfaction and his indulgences does so of his right because he wishes to avoid suffering after death; whereas he who offers them all for the souls in Purgatory makes himself dearer to God by a refinement of love in this heroic exercise of mercy and charity, which he was not bound to, but does out of the sweet freedom of his own will.

Besides we are constantly making friends, the best of them, who are powerful with God because of their freedom in heaven. We are daily contributing to the increase of heavenly praise and eternal joys which would be delayed but for the special sacrifice we are habitually making. And if it is an axiom that "no one loses who loses for God," then we can have no hesitation in making this generous act of charity which will increase so much sooner the volume of the harmonious Sanctus in heaven.

Many priests make daily the morning offering of all their labors, prayers and sufferings according to the intentions of the S. Heart. Even this need not interfere with the heroic act of charity toward the poor souls. It is as if we offered any other work of charity intending to benefit some person or community and committed that same act to the S. Heart in order thus to sanctify it by conformity to the will and intention of Our Lord so that He may apply the satisfactory value of the work to those souls in Purgatory whom He may deem most worthy or most in need of it. After all the end of all our doing on earth is to procure the glory of God and we do this most effectually when we contrive to extend our charity to the greatest number of our brethren.

II.

There are numerous privileges attached to this devotion. Some of these regard the clergy exclusively and require ex-

planation. Every priest who makes the "actus heroicus charitatis"[1] in behalf of the Poor Souls obtains thereby the *personal* right of the *privileged altar* for every day in the year, on which he offers the mass for the dead.[2] On days on which he cannot celebrate, a priest gains a plenary Indulgence if he receives Holy Communion, or on Mondays if he assists at mass through devotion toward the poor souls.[3]

A further advantage is this that all the indulgences granted in the Church, including those that are ordinarily applicable only to the living, may be applied to the poor souls by those who have made the heroic offering. Thus the satisfactory value of a work of penance or prayer is doubled in behalf of the suffering souls in Purgatory. On the other hand those who have made this act are not privileged to reserve any of the indulgences for the living to themselves but are understood to have made a complete surrender of all the satisfactory merit of their works.

Pius IX[4] has extended the privilege of the Plenary Indulgence gained by hearing mass on Mondays to those who are necessarily prevented from attending on that day, if they hear mass on Sunday. Those who are sick or otherwise hindered from receiving Holy Communion can have this obligation commuted into some other work of piety by the

[1] S. Alphonsus in his "Massime Eterne" gives the following short form of offering which suffices to entitle him who makes it with an earnest intention to all the privileges and indulgences attached to the "act." "O my God, in union with the merits of Jesus and Mary, I offer to you for the poor souls in Purgatory, all my works of satisfaction, as well as those which may be offered in my behalf by others during life and after my death."

[2] This means that the plenary indulgence attached to the privileged altar is to be applied to the soul of the departed for whom the mass is said, as is the rule with regard to privileged altars. If the rubrics allow a Requiem mass, then, in order to obtain the indulgence of the privileged altar, the mass must be said in black (or in purple, if the Blessed Sacrament is exposed in the same Church). On days which prohibit the saying of Requiem masses the indulgence of the privileged altar is obtained by simply offering the mass for the dead.—Acta S. Sedis xviii, 337.

[3] The usual conditions of prayer according to the intentions of the Sovereign Pontiff are understood as requisite.

[4] Decr. S. R. C. 20 Nov. 1854.

Confessor with the permission of the Ordinary who can give special faculty for that purpose.

This is the sum of what may be said in regard to the "Heroic Act." That it exercises a great power in the kingdom of heaven, will be realized by every priest who preaches on devotion for the holy souls in Purgatory. We are in the month of November, the season especially set apart for reflection on the charity which we owe to our departed brethren. Nor is it a mere fancy that they are often a help to the priest in the manifold difficulties of his ministry or in unforseen dangers. A devout priest whose word is worthy of fullest confidence tells the following: I sat one winter evening with my pastor at table, when a poor boy came to the door to beg. We called him in and gave him some warm food; but he was sick and that same evening took a violent fever, which after a partial recovery developed into consumption. As he had no friends who cared to take him, we kept and nursed him until he died in the parochial house. Some time after this I was called out to a sick person at a considerable distance from the village. I was unexpectedly delayed so that it grew dark before I had fairly started to return. A pretty heavy snowfall was fast covering the paths and I found it difficult to make my way, although at other times familiar with the locality. The road lay across the fields passing a large pond and whilst wondering whether I was going the right direction, the ground broke suddenly beneath my feet and I felt myself sinking helplessly into the water, the thin sheet of ice giving way on every side. Terrified, I called out: Jesus, Mary! when all at once I felt a hand taking hold of me and a young man drawing me out of the water and onward pointed out the direction of my home. There was no mistake. It was the beggar boy whom I had nursed in his sickness and buried. Before I could thank him he had disappeared. Next morning I returned to the pond. My own footsteps and the scene of the mishap were easily traceable but there was not the slightest trace of my deliv-

erer's footsteps. I am convinced that the souls of the departed are privileged at times to help their benefactors on earth.[1]

IS THE BOOK OF GENESIS GENUINE AND AUTHENTIC?

NO portion of Holy Scripture, is so persistently attacked at the present day as the Book of Genesis. The popular leaders of thought are fairly unanimous in regarding it as a relic of very ancient mythology; learned professors at our Universities and Colleges reject it as something extravagant, and recent scientific criticism has done its utmost to disprove the authenticity of this historical document.

We expect, as a matter of course, that infidels should be hostile to the Bible, but it is somewhat surprising, to say the least, to find so-called evangelical teachers advocating theories in this matter which are subversive of all revealed religion. Dr. Briggs, for instance, denies that Moses wrote the Pentateuch, and lesser lights in the Protestant theological world claim that the now famous professor does not go far enough, and that in order to be logical he should confess himself an out and out rationalist and set aside altogether divine revelation.

Such being the case it will be useful to know the solid foundation on which Catholic argument in behalf of the authenticity of the book of Genesis rests. Let us enter at once upon the question proposed. A book is said to be genuine when it is the production of the author whose name it bears. It is authentic if the facts therein related are true.

[1] This incident is related in the biography of Fath. Chr. Schmid who had it from the lips of the priest, P. Capistran, to whom it occurred.

The genuineness of a book is best vindicated by examining whether it has always been considered the production of him to whom it is ascribed.

If we follow the Jewish tradition, we find that at all times Moses has been considered the law giver of the Jewish people, that his law was actually enforced from the very time in which he lived, and that it was written and carefully preserved by the Jewish Council and priests. This law is continually referred to in the writings of the prophets, in the books of Kings, in the Psalms, and in the book of Judges —which works comprise the history of the Jewish people from the time of Moses until after the captivity of Babylon.

When the ten tribes of Israel seceded from the Jewish nation, they took with them the law of Moses as their greatest treasure. This they would hardly have done unless its genuineness as the work of the first of Jewish law-givers had been certain; especially since some of its enactments did not harmonize with the practices which they introduced into the new kingdom which they founded.

Secondly, the Samaritans admitted the five books of Moses to be genuine and authentic, whilst at the same time they were the most bitter opponents of the Jewish rites and nation. The Samaritan version of the five books of Moses is still extant, and substantially agrees with the Hebrew text preserved in the synagogue. From this fact it is evident that in the time of Jeroboam, that is about a thousand years before the Christian era, the written law of Moses existed, and that not the least doubt was entertained at that time about its genuineness and authenticity. If it were a forgery we must suppose that it had been foisted on the Jewish nation a considerable time before this, possibly during the reign of the judges or the first kings. It certainly could not have been imposed on the first kings, for the fraud being so recent, would no doubt have been detected by a number of priests who sided with the schism, and the ten tribes themselves would not just then have admitted

into their code a law which plainly condemned their idolatry. It must therefore be placed further back. But it was also impossible that this law should have been forged under the judges who ruled during the four and a half centuries which elapsed between the time of Moses and that of Saul. The priests and Levites who were dispersed among all the tribes, and whose duty it was to explain the law, would have quickly disclosed the imposture. The magistrates also who were bound to administer justice according to the enactments of the Mosaic law, in so many different tribes and cities would have readily discovered any spurious introduction or pretended authority contrary to previously existing tradition.

We may easily see from what has been said that these objections raised by the opponents of Christianity are of little avail. Much less can it be said that the book of Genesis and the others of the Pentateuch were compiled at the later age of Esdras when the Jews had returned from the captivity of Babylon. For it is certain that at that time, the text of the Samaritans which agrees, as we have said, with the Hebrew text, was already in existence. It has been objected that in the last book of the Pentateuch the death of Moses is related, which of course he himself could not have written. But there is no difficulty in admitting that this short appendix to the book of Numbers was written by Joshua the chosen successor of Moses. We know that the Annals of the Jews were not distinguished by separate titles or chapters and verses as in our present editions of the Bible. It is easy therefore to accept the theory that in transcribing the sacred volumes it happened that the last part of the Pentateuch, which properly belongs to the book of Joshua was put at the end of the five books of Moses especially since this portion deals with the death of the great prophet.

Infidels object to the authenticity of the Pentateuch on account of the narration of the miracles which it gives.

It is difficult to prove that Moses in relating the miracles recorded in his books, could have been deceived, or that he could have attempted to deceive those for whom he wrote. In the first place the facts he relates were such as to be obvious to all—matters of great importance and witnessed by several millions of people so that, if not true, they would readily have been discredited and disproved. Such facts were the ten plagues of Egypt, the passage through the Red Sea, the miraculous guidance given to the Jews by a cloud during the day, and a column of fire during the night, the manna which was their food for forty years. Such things could not have been affirmed in the face of thousands who had actually lived at the time when they were said to have occurred. Nor can we suppose that Moses wished to impose on the Jewish people. The very style in which he writes shows the sincerity of his record. He does not seek to extol himself but relates his own faults as well as those of his family. So far is he from seeking popularity, the only reason we could imagine for any supposed exaggeration on his part, that he rebukes and chastises the people whenever they deserve it. He was not ambitious, for though his tribe was selected for the priesthood, he makes no claims of possession and no titles of honor for himself or his people. Moreover Moses could not deceive the people, even had he wished to do so. The facts which he relates were witnessed, as we intimated above, by the whole nation. Had he attempted to deceive them, he would have been branded immediately as an impostor at least by those who had deserved his rebukes on former occasions. In addition to this, if these facts were not authentic, the Jewish nation would never have submitted to the severe laws which Moses had imposed on them. Sometimes they even rebelled against it, but notwithstanding these rebellions they finally submitted to his authority, and this authority was based on his power with God, that is to say, on the miracles he wrought before their eyes in the name of God.

After the death of Moses, the Jews at various times fell into idolatry. Had they been imposed upon by their law-giver, they would have quickly rejected a law which condemned their apostasy. Yet we find that they always returned to the observance of the same law, and that during their rebellion they never so much as insinuated that Moses was an impostor. Such suspicion cannot be found in the whole subsequent history of the Jews. Nor can it be said that the Jews, though aware of the falsehood of the statements of Moses, allowed them to pass, since they flattered their pride and made them great in the eyes of the other nations. It must be remembered that Moses besides imposing a most severe law upon his people, relates not only facts that were honorable to them, but also their crimes and their rebellions. He reproaches them with their ingratitude, and threatens them with the most terrible punishments, if they do not remain faithful to the law which he gave them. Just criticism would allow no alternative except to admit that Moses had proved his mission by evident miracles.

As to the first book of Moses it cannot be rejected on the mere ground that he was not an eye-witness to the facts which he relates. He proved his divine mission and then asserts that his books are divinely revealed. His words must be believed on the strength of his proven authority as the elected messenger of God to the Jewish nation. But even considering him merely as an historian, we find that he possesses all those qualities required in a trustworthy writer. The facts which he relates were known by tradition to other nations as well as the Jews. Noah lived within less than a hundred and thirty years after the time of Adam, he could easily have learned from trustworthy witnesses the history of the Fall and the promise of a Redeemer. Noah was also an eye-witness of the flood and between him and Abraham there were but a few generations. Hence the traditions of these remarkable events could have been easily preserved. Moreover, at the time of Moses, the flood, the confusion of

tongues, the dispersion of the races were comparatively recent events of which some records must have existed among the Jews. In addition to this, there existed also the traditions of other peoples, which though greatly altered by the lapse of time, contain clear vestiges of the facts related by Moses.

All nations admitted that the human race sprang from Adam and Eve; all speak of the golden age, and of the fall of our first parents. The tradition of the flood is universal, and the confusion of tongues has been pointed out by a comparison between the various languages spoken by different peoples. To solve the objections of infidels, we have to remember that many difficulties arise from our want of acquaintance with the geography of ancient Palestine, and of the history of former times. It is out of place to take the present condition of the country as a standard wherewith to judge facts that happened thousands of years ago. Though the Pentateuch has been submitted for centuries to the closest scrutiny by all enemies of religion, they have not been able to point out one contradiction in its statements.

Again nothing obliges us to suppose that the six days of creation mentioned by Moses were six natural days. They may have and most probably were six periods of time. Hence modern geological discoveries are not in opposition to the Bible.

Even geologists themselves have been astonished at finding how closely the order of creation mentioned by Moses is in accordance with their own discoveries.

In another way the narration of Moses has been attacked in our times. Mr. Darwin maintains that a transformation of vegetable and animal species has been going on from the beginning, so that the horses, cows, sheep and even the men of our day are only the outcome of imperfect or extinct species.

This system was taught in the last century by La Mark. The whole hypothesis, says Agassis, has been preconceived and now facts must be found to prove it. Darwin's theory on Man's descent is neither in accord with faith nor science.

1st. The greatest naturalists of the past and present are opposed to it. 2d. Nature shows us clearly that the propagation of species of plants or animals is confined to the plants or animals that form it. Hybrids are not prolific, or if they are for a generation, they return invariably to the original stock. In the modern world nature preserves unchanged the specific types of plants and animals. 3d. The fossil remains of reptiles found in the lowest geological beds correspond with those found in the highest. 4th. During Napoleon's campaign in Egypt the animals and plants of the country were found to be exactly like those which are carved on the obelisks and pyramids. 5th. In the coral reefs of Florida, which it is said took perhaps millions of years for their formation, the shell-fish in the lowest reef correspond with those of the highest. Whatever may be thought of the transformation theory, it is certain from whatever actual facts science and discovery have produced that man as such, is not the development of an inferior species. He is separated from all other animals by seven chasms: 1st, his moral sense of right and wrong; 2d, his intellectual or rational power; 3d, his free will; 4th, his sense of religion dictated by reason; 5th, his physical structure which according to Mr. Mivart separates him essentially from the gorilla which Mr. Darwin ascribes as his progenitor; 6th, the degradation of man in relation to his primitive civilization as is pointed out by ethnographers; 7th, man's rational speech.

Such in brief is a refutation of the principal objections raised against the book of Genesis.

J. J. QUINN.

A GLANCE INTO THE ROOM OF PÈRE VIANNEY.

TO see a man's apartments, so far as their arrangement rests with him, is to see a fair outline of the man's inner self. Cleanliness or slovenliness, order or irregularity, neatness and good taste or extravagance and vulgar love of display, moderation or a craving after ease and comforts, serious habits of study and work or a weakness for desultory and indiscriminate reading,—these and like qualities are perceived at a glance on entering a room and they mark the characteristic traits of its occupant with hardly mistakable accuracy. Certainly one cannot judge of a disposition from isolated instances. An ascetic who habitually despises worldly grandeur may nevertheless dwell in a palace amid princely appointments as was sometimes the case with St. Charles or St. Francis de Sales. But these men could not be said to be at home under such circumstances any more than they were in the street procession accompanying the Blessed Sacrament. The little room at Arona which St. Charles used to occupy and which has in recent years been converted through the devotion of the Milanese into a chapel, was a veritable prison cell, at least as we saw it. Here the Saint had lived of his own choice and the apartment reflected exactly what might be called his habitual view of life, to wit, a place of exile where man wanted no more than room for a time to weep and do penance.

To gaze through the narrow passage which the pious jealousy of the people of Ars has constructed to admit strangers to a view of the room where their saintly pastor lived for more than forty years, is to see the venerable form of the Curé himself. That room in its untouched simplicity speaks plainer

than words can do of his habitual love of poverty, prayer, penance and humility.[1]

The first object which meets the eye as one looks into the sombre apartment is the little wooden bedstead in the corner facing the door. The faded curtains that overhang it hardly hide the wretchedness of the modest couch. Père Vianney had given to the poor one object after another of his few belongings. He had forced the straying beggars of the neighborhood with gentle violence to carry off his pillow and mattress. And when at length all the poor of the district knew that there was none more poor among them than the saintly Curé, he felt agrieved as though his charity had grown dry and he avenged himself by pulling the straw bit by bit out of the meager pad which still served him as a resting place at night. Kindly eyes watched him and filled the cover each day anew with softer straw; but when the mortified priest found it out at length, he said he would go to sleep on the floor of his humble granary. Those who have read his life know how for years the few hours which he nightly spent upon the hard cot were disturbed by the harrassing attacks of the demon. When, however, towards the end, the tempter had relinquished the struggle, who can tell what angelic dreams and sweet converse with the saints in heaven soothed the brief slumber which nature claimed as her imperative share from the toilsome day of the holy priest. As he lay there on the night before his death the Bishop of Belley came to give a sovereign pastor's last blessing to his dear holy Curé and handed him the episcopal cross to kiss. Touched at the act the humble dying priest broke out in tears. They were tears of joy and gratitude to see the shepherd accompanying his sheep to the gate of earth.

Kindly hands have laid his night gown at the head of the bed as though the Curé would still return there for rest from his weary labor. But he lies in another bed now for a long-

[1] The room as described was such in the summer of 1873. Possibly it may have been changed since then, but of this we are not aware.

er rest than ever he dared to take in life and there he wears the one poor soutane which his love for poverty allowed him.

On the cleanly swept tile floor at the foot of the bed are the hard shoes he used to wear. On the wall above hangs the broad black hat such as the simple clergy of France are accustomed to carry.

Next to a small window, to the right as you enter are a number of book shelves made of beech which contain quite a good library of antiquated looking tomes reminding you of the student's treasures in days far back when such commodities were rare. Here the good priest used to seek that knowledge for the guidance of souls which every pastor needs to learn from older masters than himself. Who will doubt that these books were likewise the cherished companions of his recreation. It has sometimes been said that the Curé of Ars was an illiterate man incapable of forming a good judgment in matters of philosophy or of scientific theology. The plea is made to serve as an apology for the want of knowledge in those who enter the priesthood with scant preparation for its important duties. I believe that the statement, especially as applied in such cases, rests on error and is greatly exaggerated. Although, as is well known, the young abbé at the time of his examination was considered as slow of memory and lacking in that readiness which is expected from students at his age, those who knew him more intimately found a very good explanation for his apparent backwardness. His modest and somewhat awkward diffidence at the ecclesiastical Conferences contrasted singularly with the easy and self-assured methods of his younger confrères who did not, moreover, like his reserve and marked piety which secured him the respect of the older clergy. But even those who had opposed him in the beginning and looked on him with some disdain as wanting in theological knowledge, admitted later that when he stated a case he always supported his view by solid reasons and the authority of good writers.

In any case the Curé of Ars was a man of study from the outset of his ministry. He had a taste for serious reading and there were times, especially during the early years which he spent at Ecully when he greatly applied himself under wise direction. Indeed it would be absurd to suppose that the wonderful talent which he developed subsequently in the guidance of souls could have been altogether infused knowledge instead of resting upon a sound basis of earlier theological training. His sermons, we are told by one of his biographers, particularly during the first years at Ars, were prepared with great care not only in point of matter but also as to form, for it was his wish, says the writer, to announce the word of God both with dignity and to the greatest profit of souls.

But the spot where he gleaned the unction and sweetness which gave virtue to his knowledge in the pulpit and which drew tears of deepfelt sorrow from the sinner in the confessional; the spot where he gathered the holy sympathy which gave to his counsel such a healing certainty of better things to come—that spot is the place on the wall beside the bookcase, where stands the simple priedieu. It was a love-token, a cherished gift bequeathed him by his old pastor at Ecully, who had died on the 17 Dec. 1817. Although Père Vianney was to leave Ecully thenceforth, he would remember the graces which he had received in the Church of that place. Here Cardinal Fesch had confirmed the young aspirant to the Seminary at the age of sixteen. Here too he had first exercised the duties of his sacred ministry, and the two years which he spent in the company of his holy pastor were fruitful to him in many ways. If gratitude is a natural virtue with all good men it is more so with the saints who count the early attractions to a life of self-denial as the greatest, because the augury of greater gifts. Open to a child the first glimpse of the heavenly vision by aiding it in the fulfilment of a virtuous impulse and you have given it a passport to happiness which is lost or forfeited only when its elders scandalize it.

On the opposite side of the room is the old fashioned fireplace, a vain and useless convenience there for the last seventy years unless so far as it served to keep alive the sense of mortification in the holy Curé. An ancient-looking lantern, which may have served him on sick-calls at night, and an earthen water-jug are the sole ornaments of the mantle-piece. Below in the corner stands a small jar and an old broom which look as though the master of the room had just placed them there after use; for although poor, very poor in all things of earth, he yet loved cleanliness and order, which, they say, are next to holiness.

On one side directly over against the window is a low clothes-press containing some of the linen he used to wear. Above it are placed three pictures, simply framed. Our Bl. Lady in the centre, St. John the Baptist to the right, and St. Philomena, whom he used to call "ma chère petite Sainte," at the left. These images were very dear to him. They were like living kindred with whom he could converse, to whom he might confide all his troubles and who were sure to answer all his prayers. They represented to him the interests of God in the world of sinners and in his own parish and person. He had a chapel dedicated to each of them in the parish church.

But nowhere can we fancy to ourselves the bent figure of the venerable priest so perfectly as at the table in the centre of the room. There is the little earthen bowl, the rough napkin, the wooden spoon. For many years only a little porridge and one or two boiled potatoes or a piece of dry bread would pass his lips at noon or in the evening. The daintier things which a neighboring lady sometimes sent or brought to him with affectionate endeavor to make him eat of them, he would accept smilingly and wish that he had the keys of Paradise to give her in token of his gratitude. But when she had turned her back he would slyly put the dish aside waiting for some beggar to come with whom he promptly exchanged it for a crust of stale bread, as

though he were more fond of the latter. Often a whole week passed by wherein he had eaten no more than three of his scanty meals, as he admitted when once asked about it point blank. He had great faith in fasting and once thought of living simply on raw herbs; but he had to give it up and return to the luxury of soup and bread.

Beside the simple table-cover lies an old book or rather two. One is a volume of the Lives of the Saints, the other his Breviary. Thus, whilst he crucified the flesh in taming his appetite he fed his soul and mind with the heavenly manna of devout reading.

Such is the small compass wherein grew the modest plant of this priestly soul into the mighty tree of a great saint. The odor of his sanctity attracted thousands who had lost their sense of christian virtue in the prevailing indifferentism of the last generation in France. The balm which his leaves distilled soothed thousands in his day who, infected by the sweet but poisonous allurements of sin had lost their hold on Christian hope, His fruits, the fruits of the priestly palm planted by the riverside of the living Church remains in the holiness of his life which renews itself forever in the train of devout ecclesiastics who read and imitate the life of the saintly Curé of Ars. Prayer, retirement, self-denial, humility and study—these were virtues that found a congenial atmosphere in the simply furnished room of Père Vianney. They gave him everything: long life, a cheerful disposition, knowledge and insight into human nature far beyond the ken of shrewdest observers, glory and renown and affection on earth and—ah, in heaven where it will never end. May we live to see completed the process of his Canonization introduced by Pius IX just nineteen years ago.

IN COMMEMORATIONE DEFUNCTORUM.

De profundis clamantes gemimus
Et gemendo preces effundimus;
Exaudi nos, Domine.
Miserere misertus miseris
Qui Salvator et Salus diceris
Competenti munere.

Sicut cervus ad fontes properat,
Sic anima ad Te desiderat,
Fons misericordiæ.
Fontis hujus aquis nos abluas
Nec secundum culpas retribuas
Deus indulgentiæ.

Nec mensuram observes scelerum
Nec culparum numeres numerum
Sed da locum veniæ.
Non est opus reis judicio
Sed afflictis detur remissio
Dono Tuæ gratiæ.

Tu dixisti: "Vos qui laboribus
Pressi estis, atque oneribus,
Ego vos reficiam."
Ecce ad Te pressi confugimus,
A Te solo refici petimus
Per Tuam clementiam.

Nec facturam Tuam despicias,
Sed clamantem pius respicias,
Dans reis remedia.
Qui venturus es Judex omnium
Animabus cunctis Fidelium
Des æterna gaudia.

Missale Andegavense. 1489. Ex Thesaur. Hymnol. Supplem. Misset et Weale. 48.

TITULAR FEASTS IN NOVEMBER.

I. ALL SAINTS (NOVEMBER 1.)

Omnia ut in Calend. pro utroq. Clero per tot. Octavam.

II. ST. MALACAY (NOVEMBER 3.)

Nov. 3. Dupl. 1. cl. sine com. pro utroq. Calend. Missa *Statuit.* Per tot. Oct. fit ut in Calend. cum com. Oct. post Oct. OO. SS. Ex die Octava permanent. movend. S. Andr. in 26 Nov. ex qua hoc anno ulterius mov. Patr. B. M. V. in diem seq. Pro Clero Rom. figend. S. Andr. 14 Dec. ex qua ulterius mov. Patroc. in 22 Dec.

III. ST. CHARLES BORROMEO (NOVEMBER 4.)

Nov. 4. Nulla com. et alia per Oct. ut in oct. præc. Dic. Cr. 10 Nov. Ex die Octava perpet. mutand. S. Mart. eod. modo ac S. Andr. supra.

IV. ST. MARTIN (NOVEMBER 11.)

Nov. 11. Nulla com. Cr. per tot. Oct. Ex die Octava perman. movend. Dedic. Basil. SS. Pet. et Paul. eod. modo ac fest. S. Andr. et reliq. ut in Oct. S. Malach. supra.

V. ST. STANISLAS KOSTKA (NOVEMBER 14.)

(Quoad dicec. utent. Calend. Rom. vd. Eccl. Review 1890.)

Nov. 14. Ut in Calend. cum Cr. per tot. Oct. Pro Clero Rom. S. Deusdedit perpet. mutand. in 16 Nov. Ex die Octava permanent transferend. Præsent. B. M. V. in 26 Nov. pro Clero Rom. in 14 Dec. cum aliis translationibus ut supra.

VI. ST. LAWRENCE O'TOOLE (NOVEMBER 14.)

S. Stanisl. perpet. figend. 26 Nov. pro Clero Rom. S. Deusdedit 14 Dec. unde ulterius movenda festa translata in primam diem liberam.

Nov. 14. Missa *Statuit.* Cr. per tot. Oct. Ex die Octava permanent. mutand. Præsent. B. M. V. in 27 Nov. pro Clero Rom. 20 Dec.

VII. ST. JOSAPHAT (NOVEMBER 14.)

S. Stanisl. perpet. figend. 16 Nov. et S. Deusded. pro Clero Rom. 27 Nov.

Nov. 14 Ut in Calend. cum. Cr. per tot. Oct. Reliq. ut notata pro oct. S Stanislai.

VIII. ST. GERTRUDE (NOVEMBER 15.)

Nov. 15. Com. Dom. Cr. per tot. Oct. Ex die Octava perpetuo movend. S. Cæcil. in 26 Nov. et pro Clero Rom. in 14 Dec. cum cæteris translat. ut in octav. S. Malach. Fit de die Octava cum com. Dom.

IX. ST. ELIZABETH (NOVEMBER 19.)

Nov. 19. Nulla com. Repon *Init. Amos* die seq. Cr. per tot. Oct. Ex die Octava ulterius movend. Præsentat. in diem seq. et pro Clero Rom. figend. S. Pontian. 14 Dec. et S. Sylv. 20 Dec.

X. PRESENTATION OF THE B. VIRGIN (NOVEMBER 21.)

Nov. 21. ut in Calend. Cr. per tot. Oct. De Oct. nihil in Calend. commun. 26 Nov. sed fit de Oct. 27 De die Octava fit 28 Nov. ex qua pro Cler. Rom. perpet. movend. S. Gregor. in 14 Dec.

XI. ST. CECILIA (NOVEMBER 22.)

Nov. 22. ut in Calend. Cr. per tot. Oct. in Calend. commun. fit de Oct. 27 et 28 Nov. De die Octava fit tant. com. 29. Nov.

XII. ST. CLEMENT (NOVEMBER 23.)

Nov. 23. Ut in Calend. Cr. per tot. Oct. de qua fit in Calend. commun. 27 et 28 Nov. De die Octava. 30 Nov. ob fest. S. Andr. fit tant. com.

XIII. ST. JOHN OF THE CROSS (NOVEMBER 24.)

Nov. 24. Ulterius removend. Initia hac die posita et omittend. erit Aggæus. Cr. per tot. Oct. de qua fit in Calend. commun. 27 et

28 Nov. sed nihil 30. Ex die Octava pro Clero Rom. ulterius figend. S. Eliz. 14 Dec.

XIV. ST. COLUMBANUS (NOVEMBER 24.)

Fest. S. Joan. perpet. transferend. in 26 Nov. (ex qua hoc anno movend. Patroc. in 27 Nov.) et pro Clero Rom. in 14 Dec.

Nov. 24. Ut pro Oct. præc. except. 27 Nov. Pro Clero Rom. ex die Octava figend. S. Eliz. 20 Dec.

XV. ST. CATHERINE (NOVEMBER 25.)

Nov. 25. Ut in Calend. Initia removend. ut in Oct. præc. Cr. per tot. Oct. de qua in Calend. commun. fit 27 et 28 Nov. et 1 Dec. sed nihil in neutro 30 Nov. Ex die Octava perpet. movend. S. Bibiana in 5 Dec. et pro Clero Rom. in 14 Dec.

XVI. ST. ANDREW (NOVEMBER 30.)

Nov. 30. Ut in Calend. Cr. per tot. Oct. de qua fit in Calend. commum. 1 et 5 Dec. Ex die Octava permanent. mutand S. Ambros. in 9 Dec. et pro Clero Rom. in 14 Dec. unde ulterius hoc anno movend. Patroc. in 22 Dec.

H. GABRIELS.

CONFERENCE.

The Catholic Primary Schools of Philadelphia.

There is no partiality in saying that the efforts of the Parochial School Board of Philadelphia to secure a definite system of grading and a uniform method in teaching have attained higher results, thus far, than any other similar Board in the States whose activity in the matter has been submitted to the public.

The course of study detailed for the Primary Department covering four distinct grades, each of a five months' term, is not only complete, but, what is of more practical value, it is thoroughly reasonable. It provides for the continuous employment of the growing faculties in the children whilst it carefully guards against over-burdening their minds by a multiplicity of subjects. There is evidence throughout the entire plan of study that the projectors of it kept in view the one object of primary education, to wit, to lay the foundations of practical utility for life.

This course of instruction, which devotes 73 pages of an octavo pamphlet to the Primary classes alone, contains however more than a mere assignment of subject matter and text books for each section. It explains in the first place how each lesson is to be taught. Next it exemplifies, where necessary, the precepts which are all set forth in brief and easily comprehensible propositions, by practical illustrations. Finally it adds in an Appendix suggestions to the teacher which are of great value from a pedagogic point of view. These directions and suggestions are not vague generalities, but they treat of the separate topics taught in the course and are in the main careful selections from tried and approved sources. Use has been made of the experience of

Course of Study for the Primary Department of the Parochial Schools of the Archdiocese of Philadelphia.—Burke and McFetridge. Philad. 1891.

able men like Dr. McAlister, late Director of our Public Schools, and the different schedules of studies for elementary schools followed by the various religious teaching communities have been carefully considered.

No better way could have been followed to bring about a general uniformity in which few teachers need sacrifice anything of importance to the general good which raises the common standard of our primary education. The religious communities will have little difficulty in adopting the present course although there will always remain differences in efficiency because some are better educated and possess more talent as teachers than others. But the "Course" is particularly valuable for the lay-teachers whom many of our Catholic schools must of necessity employ. These will find in the work of the Philadelphia School-directors a good manual of instruction which serves as a preparation and guide to the labors of the school-room. To those who are actually building school it will likewise be profitable to notice what is said in the directions about "Sanitary Regulations" and "School Apparatus."

It may be useful, before concluding this notice of the excellent work of the Philadelphia school-board, the members of which are for the greater part men who personally and daily labor in the school-room, to draw attention to what they say in the Appendix with reference to religious instruction in the schools. After dwelling on the paramount importance of a thorough knowledge of the Catholic doctrine and what skill and care its proper inculcation into the child's mind requires on the part of the teacher, they emphasize the necessity of pursuing a definite plan and separating the pupils according to their varying capacity in distinct classes. In the Primary department where the instruction is oral, the first requisite is simplicity of expression; the second apt illustration by story from the Bible or elsewhere; the third, repetition. In the Secondary Department an accurate knowledge of the words of the Catechism is the main

end aimed at, yet so that the words be also understood. Hence each lesson is to be explained two or three times *before* the words are learned. In the paragraph treating of the Grammar Department we read concerning religious instruction a passage taken from an approved work on Catechising which bears repetition:

In so many of our schools children are taken away at an early age that the essential part of religious instruction has to be secured without loss of opportunity. But wherever there are children able to remain to the age of eleven and upwards, it is very desirable to form from them a third class or division. For it is not suitable that these should be contented with a meagre knowledge of necessary truth, which is, perhaps, all that is possible with the other children: and indeed their progress in the knowledge of secular subjects may be a positive harm to them, unless it is accompanied with a corresponding knowledge of religion. For a taste of reading, and an acquaintance with subjects of history and science and art, bring them within the reach of all those temptations against faith and morality, which are so profusely suggested by the literature of the day. The only thing in our power is to arm them as far as possible against the danger by forewarning them of it, and supplying them with strength to repel it. This is most efficiently done, not by making controversialists of them—far from it,—but by making them thoroughly acquainted with their own religion . . . . Our upper classes of children may be led to see how one doctrine follows another; how what the Catechism teaches of God is illustrated by scripture history; how what it teaches us of man is found in the world and in ourselves. They may get to know the meaning of the feasts, devotions, and practices of piety. . . .

In this way Christian doctrine will come to be understood by them to be, not merely a series of difficult and unpalatable truths as the world and devil would lead them to suppose, but a system and body of living and practical truths; a complete explanation, not indeed of mysteries which are above our comprehension, but of all that God sees fit to tell us at present—"all things that appertain to life and piety."

Surely this reasoning demonstrates the necessity of distinctly Catholic schools everywhere, for who could vouch for the efficacy of religious instruction which is imparted in the odd hours of Sunday-school or under similar conditions.

Suffragia pro Animabus Purgatorii.

The following sentences are drawn from the various forms of "professio fidei" used in the Latin and Eastern churches.

"Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis juvari." Prof. fid. Trident.

"Prodesse eis (animabus Purgatorii) fidelium vivorum suffragia, Missarum scilicet sacrificia, orationes et eleemoysinas, et alia pietatis officia, quæ a fidelibus pro aliis fidelibus fieri consueverunt secundum Ecclesiæ instituta." (Prof. fid. Græc. præscr. a Gr. XIII. Idem iisdem verbis habetur in Prof. fid. Orient. præscr. ab Urb. VIII. et a Bened. XIV.) *Cf. Buccer. Euchirid. ed. alt.*

The Parochial Schools in the Diocese of Leavenworth.

The School Board of the Leavenworth Diocese publish simultaneously their "Fourth Annual Report" and the "Rules and Regulations with a Course of Studies."

The Report contains in fact a summary of the activity of previous years when no printed forms had been issued. The work of the Directors began in 1887 when a systematic plan was adopted by which the Diocesan schools would be subjected to organized control so that gradually uniformity of teaching might be attained in all of them. The Diocese was divided into school districts. Each district had its special examiners whose written reports were handed at stated times to the president of the Board. The examiners were provided with a schedule of questions to be filled by them and which included not merely the results shown in the examinations of classes but also the character and conditions of the school, from a material point of view. They inquired into the number of pupils and teachers, the grading of the school, the sources of support, the expenses, tuition, condition of building, ventilation, heating, light, desk-room; also into the keeping of school registers, the methods of control and communications of the teachers with the parents of the children, etc. In adopting certain text-books as the result of much

careful examination the Board took means to facilitate the exchange of books and apparently did everything which could be reasonably expected to make the necessary changes less of a revolution than it would seem. We notice in looking over this Report that many of the schools, accord a discreet use of the parish libraries to the pupils and that some of the schools have libraries which are exclusively for the use of the children.

Bishop Finks' letter to the President of the Diocesan School Board which is printed in the Report is a noteworthy document as marking the aims of Catholic educators and at the same time drawing the limits which sound reason and faith commend in this most important work of the Parochial schools.

The course of Studies provides for eight grades of two sessions each, comprising eight years of school time. Where it is impossible to have graded schools the general plan suggested is to be adapted to the circumstances in such a way that there may be a standard of comparison of school with school.

The Branches of study for the Primary Department are the usual ones, Catechism, Bible History, Reading and Spelling, Penmanship, Arithmetic. Later follow Geography, and United States History. General history is optional for the eighth year. It seems to us that this is giving too little to a very important study and that it should be taught regularly for one or two years at the end of a course sufficiently long to allow of it. Book-keeping and Physiology find their proper place in the concluding year of the course.

We would call attention here to the fact that in the Primary department of our best graded schools much attention is given to *Language* and *Object lessons* as distinct from the Reading and Spelling lessons. Physical training and etiquette are also made the object of supplementary lessons in the school rooms where a high standard prevails.

Queries concerning the Rosary Confraternity.

Qu. Can a director of a Confraternity (established either by the faculties received from the Dominicans or from the Propaganda—directly or through the Bishop) indulgence the Beads of Confraternities established elsewhere, or are his faculties limited to the members of his Confraternity?

Resp. In general the Director of a Confraternity can use his faculties only in favor of the members of his Confraternity; for said faculties are nothing else than a delegated, jurisdictional power which must be reserved within the prescribed limits. The question admits however of several suppositions. The first of these is that the Confraternity of the Holy Rosary be legitimately established by faculty obtained from the Father General of the Dominicans. In this case the Director generally receives the power to indulgence the Beads of the members of the Confraternity. We say—generally; for according to the Decrees of the S. Congregation of Indulgences[1] this power is not to be always taken for granted, but has in some instances to be expressly applied for. If, then, the Director has this faculty, he can indulgence the Beads of the members of the Confraternity, not with the indulgences ordinarily granted for the recital of the Beads by the Faithful who are *not* members of the Confraternity, but with the greater and more manifold Indulgences of the Beads of the Confraternity.[2]

In the second place we may suppose that the Confraternity was established in virtue of a faculty obtained from the Bishop according to Formula C. n. 9. Here we must distinguish. If the Confraternity had been established before 11 April, 1864, then the Director has the faculty to bless the Beads for the members of the Confraternity just as in the first supposition; for it is said in the faculty: "Erigendi

[1] Decr. n. 270 ad 1. et 312 ad 4.

[2] For an account of these see Schneider's *Rescripta Authentica*, II n. 21, and Beringer's work: "Ueber die Ablässe," Paderborn, 1887, pag. 695. of which there exists also a recent French translation.

Confraternitates. . . . SS. Rosarii cum applicatione omnium indulgentiarum et privilegiorum "—and under the above date all confraternities established in virtue of this faculty are sanctioned (sanatæ) by the Pope. If the Confraternity was established after the above date, then only the ordinary Indulgences of Confraternities are supposed to have been granted by the Bishop, and no others. The Director cannot, therefore, bless and indulgence the Beads in this case.

The third supposition is, that the Confraternity was established by direct authority from the Propaganda. If this occurred before 11 of April 1864, (or if later, with the approbation of the General of the Dominicans) then what was said above under the first supposition and of the Confraternities sanctioned on 11 April 1864, holds good.

But if the Confraternity was established under the authority of the propaganda, without the approbation of the General of the Dominicans, then it has no more privilege than a Confraternity established after 1864 in virtue of the faculty obtained from the Bishop. For the Cardinal Prefect has the power to establish said Confraternity only as an ordinary Confraternity, not as a Confraternity of the Dominican Order.

We repeat here practically what has already been explained in the *Review* on previous occasions. [1]

Qu. Can a priest enjoying the ordinary faculties given to missionaries in this country, but who is not a *director* of a Confraternity, indulgence the Beads of members living either in his parish (whither they have come from some other place) or elsewhere?

Resp. A priest who indulgences Rosaries by virtue of the power he has received from the bishop can bestow upon them only the so called papal or apostolic indulgences,[2] together with the Brigittine indulgences, [3] but not the indulgences of the Dominican Rosary. The indulgences,

[1] Cfr. Am. Eccl. Rev. 1889. pag. 465-467. 1890. I. pag. 196-199 et 463.

[2] Rescr. auth. pag. 345. Beringer p. 338.

[3] Raccolta de a 1880 p. 190. Beringer p. 358.

however, attached to the Brigittine Rosary are of little or no value in this country as may be seen from a previous Article in this Review.[1]

The priest may make use of this faculty not only for the benefit of his own parishioners but for all living in the Diocese, for in virtue of the fact that the bishop's faculty is not restricted, it follows that the priest enjoys the same ample powers.

Qu. Is the Confraternity of the *living* Rosary the same as the Confraternity of the Rosary, and do the members of the former participate in the Indulgences and privileges of the latter?

Resp. The living Rosary is not properly speaking a Confraternity, but only a pious Society, and therefore is not subject to the laws governing Confraternities. It is distinguished essentially on the one hand from the *perpetual Rosary*,[3] and on the other hand from the Confraternity of the Holy Rosary, properly so called. The living Rosary was instituted only at the beginning of this century, whereas the Confraternity was established at the time of St. Dominic. Each Association of the living Rosary is composed of fifteen members. Of these each one is to recite daily one decade of the Rosary, and this decade is assigned to each by monthly lot. It must not be forgotten, that the Rosary is to be blessed by a Dominican Father or by one who is legitimately delegated.

The Association is nevertheless closely connected with the Confraternity, because the object of the former is to reanimate the devotion of the Holy Rosary, and to contribute at the same time to the spreading of the Confraternity. Both the Confraternity and Association of the living Rosary are under the direction of the Dominicans, and for this reason it is that the Association can be regularly instituted only with the consent of the General of the Dominican Order.

[1] Am. Eccl. Rev. 1890. I. pp. 54, 352–358.

[2] Am. Eccl. Rev. l. c.

[3] In the Am. Eccl. Rev. 1890. I. pag. 353, the expression: *living Rosary* is to be changed into *perpetual Rosary*.

Still the Association has indulgences of its own, and its members do not participate in the indulgences and privileges of the Confraternity. For further information on this subject see Beringer, [1] also Irish Eccles. Record, 1890, [2] 1891. [3]

Qu. Can the Indulgences be gained by prayers otherwise of obligation, v. g: Can a priest reciting the Paters and Aves of his office at the same time gain the Indulgence of 500 days attached to the single beads of the Crozier-Rosary which he carries with him?

Resp. No.—"Ratio, qui una solutione nequit satisfieri duplici debito oneroso." S. Alph. VI, n. 938 qu. 13. Beringer, p. 72. Bened. XIV, Const. "Inter præteritos" § 53 et Theodor. a Spir. Sancto.

J. P.

ANALECTA.

MISSA ANNIVERSARIA DE REQUIE.

Anniversarium, dies 3, 7, et 30.

Neapolitana: Sacra Rit. Congr. decreto diei 22 Mart. 1862 in una *Palmæ* in Balear. ad 11 decrevit, quod "ad celebrandam Missam in duplici non impedito diebus 3, 7. et 30 non requiritur quod defunctus sic ordinaverit in suo testamento, sed sufficit voluntas consanguineorum, amicorum vel testamentum executorum." Quæritur.

1. Sub verbis *duplici non impedito* comprehenditurne etiam festum *duplicis majoris?*

2. Quatenus affirmative, licet ne hanc decisionem retinere etiam pro funeribus anniversariis ad petitionem vivorum, non relictis a testatoribus? Sacra porro R. Congr., audita relatione ab infra scripto Secretario facta, necnon sententia Rmi Assessoris Sacræ ipsius Congr., hisce dubiis maturo examine perpensis, sic rescribere rata est:

Quoad 1. *Affirmative;* quoad 2. provisum in præcedenti.—Die 23 febr. 1884. (Ita Eph. lit. ii. p. 281 ex Regestis S. C. R.)

[1] p. 703. [2] pp. 815, 942. [3] pp. 134, 261, 333.

Itaque: a) Missa cantata de Requiem celebrari potest diebus 3, 7. 30. et anniversariis sive fundatis sive non in duplici tum minori tum majori, modo non impedito. Impediti sunt: 1. omnia festa de præcepto 2. dies infra Octavas Nativitatis Domini, Epiphaniæ, Paschatis, Pentecostes et Corporis Christi 3. feria IV. Cinerum, tota major hebdomas et Vigilæ Nativ. Christi et Pentecostes. 4 totum tempus, quo Sacramentum manet expositum pro publica Ecclesiæ causa. Quibus in rerum adjunctis Anniversarium recurrens, uti et dies 3., 7., 30 vel anticipari vel postcipari potest in aliis diebus, in quibus, ut supra, permissa sunt. At relate ad anniversaria non fundata de hoc adhuc dubitari potest, cum legi antecedenti (cfr. Decr. in Veronen. ad 1., 21 Jul. 1855. n. 5220) quoad anticipationem et postpositionem, quæ pro his fuit prohibita non est adhuc derogatum.[1]

b) computantur dies 3. 7. 30. a die obitus vel depositionis juxta diversam ecclesiæ consuetudinem. Dies anniversaria diversimode a Liturgicis computatur. Etemim Gavantus (part. IV. tit. 18. n. 9.) tenet, hanc diem indiscriminatim posse computari, seu a die obitus seu a die depositionis hoc est sepulturæ. Guyetus (Lib. IV. cap. 23. qu. 11.) idem tenet quod Gavantus, et inter utramque diem mortis et sepulturæ nullam in casu diversitatem adstruit. Cavalerius vero (Tom. III. cap. iv. n. vii.) aliquibus decretis innixus, diem anniversariam ab obitu esse computandam, non a die depositionis, nisi hæc eadem sit ac dies obitus. At ipsemet Cavalerius paulo superius (cap. III. n. II.) docet: "ab Ecclesia dies isti (*obitus et sepulturæ*) confunduntur, et pro iisdem accipiuntur." Hinc secunda missa de requie in Missali inscribitur: "In die obitus *seu* depositionis" et Orationes diversæ inscribuntur: "In die dopositionis et anniversarii." Proinde arbitramur, continuant Eph. liturg.[2] vere anniversariam esse diem, cum superioribus citatis aliisque liturgicis auctoribus, quæ seu ab obitu computatur seu a depositione. Consequenter cum decreta loquuntur de die obitus, intelligenda sunt etiam de die depositionis, quippe qua una et eadem cum illa reputatur. Neque officit locutio cujusdam decreti: *dummodo sermo sit de die vere anniversaria a die obitus*. (Curien. 19. Jun. 1700. ad 10.,) id enim ponitur vel ad exclusionem dierum 3. 7. 30. vel aliorum, qui vere anniversarii non sunt.

[1] Eph. lit. III. p. 676.

[2] Vol. II. p. 297.

ANALECTA.

SANCTISSIMI DOMINI NOSTRI
LEONIS
DIVINA PROVIDENTIA
PAPÆ XIII
EPISTOLA
DE PRAVA DVELLORVM CONSVETVDINE

DILECTO FILIO NOSTRO FRANCISCO DE PAVLA S. R. E. CARDINALI SCHÖNBORN ARCHIEPISCOPO PRAGENSI, VENERABILI FRATRI PHILIPPO ARCHIEPISCOPO COLONIENSI CETERISQVE VENERABILIBUS FRATRIBVS ARCHIEPISCOPIS ET EPISCOPIS ALIISQVE LOCORUM ORDINARIIS IN IMPERIO GERMANICO ET AVSTRO HVNGARICO.

LEO PP. XIII.

DILECTE FILI NOSTER
VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

Pastoralis officii conscientia et proximorum caritate permoti, datis ad Nos superiore anno litteris, referendum censuistis de singularium certaminum, quæ *duella* vocant, in populo vestro frequentia. Genus istud dimicandi, velut ius moribus constitutum, non sine dolore significabatis etiam inter catholicos versari: rogabatis pariter, ut deterrere homines ab istiusmodi errore vox quoque Nostra conaretur.—Est profecto error iste admodum perniciosus, nec sane finibus circumscribitur civitatum vestrarum, sed excurrit multo latius, ita ut huius expers contagione mali vix ulla gens reperiatur. Quamobrem collaudamus studium vestrum, et quamvis cognitum perspectumque sit quid hac in re philosophia christiana, utique consentiente ratione naturali, præscribat, tamen, cum prava duellorum consuetudo christianorum præceptorum oblivione maxime alatur, expediet atque utile erit id ipsum per nos paucis revocari.

Scilicet utraque divina lex, tum ea quæ naturalis rationis lumine, tum quæ litteris divino afflatu perscriptis promulgata est, districte vetant ne quis extra causam publicam hominem interimat aut vulneret, nisi salutis suæ defendendæ causa, necessitate coactus. At qui ad privatum certamen provocant, vel oblatum suscipiunt, hoc agunt, huc animum viresque intendunt, nulla necessitate adstricti, ut vitam eripiant aut saltem vulnus inferant adversario. Utraque porro divina lex interdicit ne quis temere vitam proiiciat suam, gravi et manifesto obiiciens discrimini, quum id nulla officii aut caritatis magnanimæ ratio suadeat; hæc autem cæca temeritas, vitæ contemptrix, plane inest in natura duelli. Quare obscurum nemini aut dubium esse potest, in eos, qui privatim prælium conserunt singulare, utrumque cadere et scelus alienæ cladis, et vitæ propriæ discrimen voluntarium. Demum vix ulla pestis est, quæ a civiis vitæ disciplina magis abhorreat et iustum civitatis ordinem pervertat, quam permissa civibus licentia ut sui quisque adsertor iuris privata vi manuque, et honoris, quem violatum putet, ultor existat.

Ob eas res Ecclesia Dei, quæ custos et vindex est cum veritatis, tum iustitiæ et honestatis, quarum complexu publica pax et ordo continetur, nunquam non improbavit vehementer, et gravioribus quibus potuit pœnis reos privati certaminis cœrcendos curavit. Constitutiones Alexandri III decessoris Nostri libris insertæ canonici iuris privatas hasce concertationes damnant et exsecrantur. In omnes qui illas ineunt, aut quoquo modo participant, singulari pœnarum severitate animadvertit Tridentina Synodus, quippe quæ præter alia, etiam ignominiæ notam iis inussit, eiectosque Ecclesiæ gremio, honore indignos censuit, si in certamine occumberent, ecclesiasticæ supulturæ. Tridentinas sanctiones ampliavit explicavitque decessor Noster Benedictus XIV in Constitutione data die X Novembris anno MDCCLII, cuius initium *Detestabilem*. Novissimo autem tempore f. r. Pius IX in litteris apostolicis, quarum est initium *Apostolicæ Sedis*, per quas censuræ latæ sententiæ limitantur, aperte declaravit, ecclesiasticas pœnas committere non modo qui duello confligant, sed eos etiam quos patrinos vocant, itemque et testes et conscios.—Quarum legum sapientia eo luculentius emicat quo ineptiora ea esse liquet quæ ad immanem duelli morem tuendum vel excusandum solent proferri. Nam quod in vulgus seritur, certamina id genus natura sua comparata esse ad maculas eluendas, quas civium honori alterius calumnia aut convicium induxerit, id est eiusmodi ut neminem possit nisi vecordem fallere. Quamvis enim e certamine victor decedat qui, iniuria

accepta, illud indixit, omnium cordatorum hominum hoc erit iudicium, tali certaminis exitu viribus quidem ad luctandum, aut tractandis armis meliorem lacessentem probari, non ideo tamen honestate potiorem. Quod si idem ipse ceciderit, cui rursus non inconsulta, non plane absona hæc honoris tuendi ratio videatur? Equidem paucos esse remur, qui hoc obeant facinus, opinionis errore decepti. Omnino cupiditas ultionis est, quæ viros superbos et acres ad pœnam petendam impellit: qui si elatum animum moderari, Deoque obtemperare velint qui homines iubet diligere inter se amore fraterno, et quemquam violari vetat, qui ulciscendi libidinem in privatis hominibus gravissime damnat, ac pœnarum repetendarum sibi unice reservat potestatem, ab immani consuetudine duellorum facile discederent.

Neque illis qui oblatum certamen suscipiunt iusta suppetit excusatio metus, quod timeant se vulgo segnes haberi, si pugnam detrectent. Nam si officia hominum ex falsis vulgi opinionibus dimetienda essent, non ex æterna recti iustique norma, nullum esset naturale ac verum inter honestas actiones et flagitiose facta discrimen. Ipsi sapientes ethnici et norunt et tradiderunt, fallacia vulgi iudicia spernenda esse a forti et constanti viro. Iustus potius et sanctus timor est, qui avertit hominem ab iniqua cæde, eumque facit de propria et fratrum salute sollicitum. Immo qui inania vulgi aspernatur iudicia, qui contumeliarum verbera subire mavult, quam ulla in re officium deserere, hunc longe maiore atque excelsiore animo esse perspicitur, quam qui ad arma procurrit, lacessitus iniuria. Quin etiam, si recte diiudicari velit, ille est unus, in quo solida fortitudo eluceat, illa, inquam, fortitudo, quæ virtus vere nominatur, et cui gloria comes est non fucata, non fallax. Virtus enim in bono consistit rationi consentaneo, et nisi quæ in iudicio nitatur approbantis Dei, stulta omnis est gloria.

Denique tam perspicua duelli turpitudo est, ut illud nostræ etiam ætatis legumlatores, tametsi multorum suffragio patrocinioque fultum, auctoritate publica pœnisque propositis cœrcendum duxerint. Illud hac in re præposterum maximeque perniciosum, quod scriptæ leges re factisque fere eludantur: idque non raro scientibus et silentibus iis, quorum est puniri sontes, et, ut legibus pareatur, providere. Ita fit ut passim ad singularia certamina descendere, spreta maiestate legum, impune liceat.

Inepta etiam atque indigna sapienti viro eorum est opinio, qui utut togatos cives ab hoc genere certaminum arcendos putent, ea tamen per-

mittenda censent militibus, quod tali exercitatione acui dicant militarem virtutem. Primum quidem honesta et turpia naturâ differunt, nec in contraria mutari ob diversum personarum statum ullo pacto possunt. Omnino homines, in quacumque conditione vitæ divina ac naturali lege omnes pari modo tenentur. Præterea ratio huiusce indulgentiæ erga milites ab utilitate publica petenda foret, quæ numquam tanta esse potest, ut eius obtentu naturalis divini queiuris vox conticescat. Quid, quod ipsa utilitatis ratio manifesto deficit? Nam militaris virtutis incitamenta eo spectant ut civitas sit adversus hostes instructior. Idne vero effici poterit ope illius consuetudinis, quæ suapte natura eo spectat ut suborto inter milites dissidio, cuius causæ haud raræ sunt, e singulis partibus defensorum patriæ necetur alteruter?

Postremo recens ætas, quæ se iactat humaniore cultu morumque elegantia longe superioribus sæculis antecellere, parvi pendere vetustiora instituta consuevit ac nimium sæpe respuere quidquid cum colore discrepet recentioris urbanitatis. Quid est igitur quod has tantummodo rudioris ævi ac peregrinae barbariæ ignobiles reliquias, duelli morem intelligimus, in tanto humanitatis studio non repudiat?

Vestrum erit, Venerabiles Fratres, hæc, quæ breviter attigimus, inculcare diligenter populorum vestrorum animis, ne falsas hac de re opiniones temere excipiant, neu ferri se leviorum hominum iudicio patiantur. Date operam nominatim ut iuvenes mature assuescant id de duello sentire et iudicare quod, consentiente naturali philosophia, iudicat ac sentit Ecclesia; ab eoque iudicio normam agendi constanter sumant. Immo quo modo alicubi receptum consuetudine est ut catholici præsertim florentis aetatis sibi sponte perpetuoque interdicant nomen dare societatibus non honestis, pari modo opportunum ducimus ac valde salutare, eosdem velut fœdus inter se facere, data fide nullo se tempore nullâque de caussa duello dimicaturos.

Supplices a Deo petimus ut communia conata nostra virtute cælesti corroboret, quodque pro salute publica, pro integritate morum vitæque christianæ volumus, id benigne largiatur. Divinorum vero munerum auspicem itemque benevolentiæ Nostræ testem vobis, Venerabiles Fratres, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die XII Septembris an. MDCCCXCI, Pontificatus Nostri Decimoquarto.

LEO PP. XIII.

DE ACTU HEROICO CARITATIS ERGA ANIMAS IN PURGATORIO DETENTAS.

DUBIA

Quæ sequuntur Patribus Cardinalibus S. Congregationis Indulgentiarum dirimenda proposita fuerunt :

1. Utrum inter opera satisfactoria, quæ in Actu heroico caritatis offeruntur pro animabus Purgatorii, comprehendantur etiam Indulgentiæ quæ declaratæ fuerunt a S. Pontificibus applicabiles Christifidelibus defunctis ?

Resp. Affirmative.

2. Utrum oblationi isti satisfiat ab iis qui sibi reservare velint Indulgentias quæ pro vivis conceduntur ; vel sint hæ Indulgentiæ ad satisfaciendum pio proposito Defunctis applicandæ, juxta Indultum a S. Pontifice concessum emittentibus Actum heroicum caritatis ?

Resp. Negative ad primam partem ; affirmative ad secundam.

3. Utrum 1° Actus heroici caritatis pars integralis, vel præscripta ad privilegiorum participationem conditio sit, ut propriæ satisfactiones omnes atque Indulgentiæ non modo pro Purgatorii animabus offerantur, sed etiam B. Virgini, prout ipsi placuerit, distribuendæ relinquantur ? vel 2° hæc in Virginis manus veluti consignatio habenda sit dumtaxat pia Actui accessoria devotio Christifidelibus commendanda ?

Resp. Negative ad primam partem ; affirmative ad secundam.

4. Utrum Plenariæ Indulgentiæ, quas Christifideles Actum heroicum caritatis emittentes lucrantur, tum ob S. Communionem, tum ob Missæ Feria II auditionem, applicari debeant animabus, quas B. V. Maria præ aliis a Purgatorio liberari cupit, aut possint applicari cuilibet Purgatorii animæ ?

Resp. Provisum in antecedentibus.

5. Utrum Indulgentia Plenaria altaris privilegiati personalis 1° debeat a sacerdote qui actum heroicum charitatis emisit, applicari animæ pro qua missam celebrat ? aut 2° possit applicari pro libito cuivis Defuncto ? aut 3° debeat applicari animabus quas B. V. Maria a Purgatorio liberari cupit ?

Resp. Ad primam partem : Affirmative ; hoc enim modo privilegium altaris conceditur a Summo Pontifice ; ad secundam et tertiam partem: Provisum in responsione ad primam partem.

(S. Indulg. C. 19 Dec. 1885.)

DECRETUM DE PRÆTERMITTENDIS SOLEMNITATIBUS in declaratione nullitatis matrimonii.[1]

In Congregatione generali habita feria IV. die 5 Junii 1889 Emi ac Rmi D. D. Cardinales in rebus fidei et morum Inquisitores Generales decreverunt:

Quando agitur de impedimento disparitatis cultus et evidenter constat unam partem esse baptizatam et alteram non fuisse baptizatam; quando agitur de impedimento ligaminis et certo constat primum conjugem esse legitimum et adhuc vivere; quando denique agitur de consanguinitate aut affinitate ex copula licita, aut etiam de cognatione spirituali vel de impedimento clandestinitatis in locis ubi Decretum Tridentum "Tamesti" publicatum est, vel ubi tale diu observatur, dummodo ex certo et authentico Documento, vel in hujus defectu ex certis argumentis evidenter constat de existentia hujusmodi impedimentorum Ecclesiæ auctoritate non dispensatorum; hisce in casibus prætermissis solemnitatibus in Constitutione Apostolica "Dei miseratione" requisitis, matrimonium poterit ab Ordinariis declarari nullum, cum interventu tamen Defensoris vinculi matrimonialis, quin opus sit secunda sententia.

Eadem feria ac die SSmus D. N. D. Leo Papa XIII decretum Emorum PP. approbavit et confirmavit.

J. MANCINI S. R. et U. I. Notarius.

IRREGULARITAS.

I.

Ex duello.

In quibusdam Universitatibus Germaniæ duella scholariorum, quæ peculiari nomine ("Mensuræ") vocantur, in eo consistunt, ut duellantes, armis specialibus, idest parvo quodam cultro, utentes, et cæteris partibus corporis bene tectis, sibi in faciem incisionem seu vulnus inferant, cujus tamen vestigia plerumque brevi tempore oblitescunt. Nullatenus igitur mors vel mutilatio intenditur, atque rarissime et nonnisi per accidens, ex imprudentia aut ex alia causa a duello extrinseca, hæc tristia fata accidunt. Nec semper proprie ex vindicta vel ob honorem reparandum duella hæc committuntur, sed potissimum ludi crudelis

[1] We take the above Decree from the current number of the St. Louis Pastoral Blatt, communicated to the same by Rt. Rev. Bishop L. Fink.

profecto, vel exercitationis gratia. Ad hunc effectum immo, sub specie nempe hujus ludi vel exercitationis præstandi ac fovendi, adsunt inter Universitatis discipulos societates, in quibus pro obtinendo altiore gradu certus duellorum instituendorum numerus præscribitur, et, quodam tempore sine duellis transacto, præsides societatum pro prætextibus suscitandis ad duella instituenda conveniunt. Generatim Catholici ab his facinoribus se abstinent, non tamen semper.—De his itaque, qui hisce certaminibus dant operam, ex literis Episcopi Wratislaviensis ad S. Sedem directis, S. Congregationi Conc. sequens propositum est *dubium :*

An, a quibus et ex quonam titulo irregularitas contrahatur, quando duellum ea ratione committitur, qua his temporibus inter Germaniæ Universitatis alumnos fieri solet in casu ? *Responsum :* Affirmative, a duellantibus eorumque patrinis, ex infamia juris. (N. R. Th. xxii. p. 582 seq.)

II.

Ex hæresi.

"Hæreticorum, qui in hæresi persistunt et mortui sunt, filios esse irregulares etiam in Germania aliisque locis, ubi impune grassantur hæreses." S. Off. decidit in Posen. fer. IV. 25. Julii 1866, et iterum in responso ad Episc. Harlemen. die. 11 Jul. 1884.

(Zitelli App. jur. eccl. p. 349, N. Rev. Th. xxii. p. 601).

BOOK REVIEW.

MORALPHILOSOPHIE. Eine wissenschaftliche Davlegung d. sittlichen, einschlieszlich der rechtlichen Ordnung, von Victor Cathrein S. J. Band I. pp. 522. Band II. pp. 633. Herder St. Louis. 1891.

Father Cathrein is known to readers of German literature mainly through his scholarly contributions to the Stimmen aus Marien Laach. Some of his papers in that periodical have been translated into English, under the title *Agrarian Socialism.* His present elaborate work on Moral Philosophy is intended not merely for students and specialists but for general readers as well. Without aiming at the impossible bringing down of Moral Science to the level of what is loosely styled common sense, he has endeavored to explain its high truths in a manner accommodated to the wants and reach of fairly educated readers. The central principles of Ethics are therefore developed in these volumes with great fulness and lucidity. The leading systems of morality, old and new, especially that advocated by partisans of the evolutionary theory, are discussed and their errors refuted in the light of those principles, which show claim to their rational source in the fact that they are those held and expounded by antiquity's greatest thinker—Aristotle.

Following the lines of its subject matter the work naturally falls into two parts—General and Special Ethics. In the first, the human act, the proximate subject of morality, is followed to its spring—the free personal agent—and the psychological principles which modify it there in its origin are explained. Then the ultimate end of human action—eternal and temporal—are established and the norm of morality determined. It is here that Fr. Cathrein shows his mastery both in setting forth and proving the true constituent criterion of morality and in exposing and refuting the various forms of error, which, in recent times, especially, have been devised to account for moral quality. A bird's eye view of these theories, based on the author's treatment may not be uninteresting to our readers.

CRITERIA OF MORALITY.

I. EXTRINSIC CRITERIA=*Utilitarianism.*

1. Happiness or well being Eudämonism.
   - *a.* Of the individual=Private " or Hedonism.
   - *b.* " Society= Social " " Altruism.

2. Social Evolution=Evolutionism.

II. INTRINSIC CRITERIA.

1. Placed in the personal agent=Intuitionalism.
   - *a.* In sentiment.
     - *a.* Moral feeling.
     - *b.* Sympathy and antipathy.
     - *c.* Moral taste.
   - 2. Placed in the object.
     - *a.* As conformed to rational nature in the abstract=Stoicism.
     - *b.* " " " rational nature adequately taken.
     - *c.* " " perfection of the Ego=Perfectionism of Leibnetz, &c.

The latter of these theories is of course the true one. Of it Fr. Cathrein has made an elaborate analysis and defence. The kinds and sources of the morally Good, the natural law, conscience, merit, the doctrine of Right—these terms point to the after lines of thought. The last and in one respect the most important section of the first volume is the Appendix wherein we find a sketch of the radical moral tenets of the leading nations civilized and barbarian. Moral phenomena, as found in the consciousness of the individual and of the race, are the very data whence Ethics start. It is of supreme importance, therefore, that these data should be gathered from history and set forth systematically. It is Ethnography, too, which is so often pressed into unfair service by the extreme defenders of Evolutionism. Fr. Cathrein has therefore done great service to moral science by extracting from history the proofs that unchanging hold on certain fundamental judgments of morality is the common inheritance of all races and nations.

The duties and rights of man, individual and social—mark the ground of the second volume. Of special importance are the discussions on Socialism, the Origin of Civil Society, the Relations of Church and State, particularly in reference to the pressing subject of education. All these questions are broadly, deeply handled, not simply from a speculative standpoint, but also in the light of history. Indeed this is a special merit of the entire work—that it is everywhere true to the

proper method of Ethics—the Empirico-rational. It is sometimes not an unfounded charge against writers on philosophy that they soar too far from *terra firma*, and lose themselves, though not their readers, in the clouds of aerial speculation. This cannot be said of Fr. Cathrein. He has ever the highest regard for facts. Facts and principles combine with him, as they should, in the development of his science. For an illustration of this we refer the reader to the paper in this Review on the Law of Death, which has been mainly drawn from one of Fr. Cathrein's chapters.

Of the work, as a whole, we deem it but just praise to say that for thoroughness and depth of discussion, for precision, lucidity, and felicity of style, it is the greatest work on Moral Philosophy that has appeared since Taparelli's Dritto Naturale, and, by reason of its bearing on present-day thought, it is more useful than the great Saggio of the Italian Moralist.

THE ISRAELITE BEFORE THE ARK OF THE COVENANT AND THE CHRISTIAN BEFORE THE ALTAR, or A History of the Worship of God. In two parts.—Part I. The Worship of God among the children of Israel before the days of Jesus Christ.—Part II. The Worship of God since the days of Jesus Christ, or the Rites, Ceremonies and Sacrifice of the Catholic Church. By L. De Goesbriand, Bishop of Burlington, Vt.—Burlington: The Free Press Association.

The Patriarchal and Jewish worship are the natural prelude to the sacrificial service of the Christian Church. The ancient ordinances of the theocratic government have the same source, the same object and the same end in view as the ritual observances of the Catholic Church, except that they deal with man in a different stage of spiritual advancement. Hence, to understand the full meaning of Catholic worship not only as a whole but in its separate details of rite and ceremony we must make our entrance through the courts and ante-chambers of the Pre mosaic Covenant and the Synagogue. Thus we obtain an harmonious view of the history of the worship of God in which each portion throws light upon the other.

It is from this standpoint that Bishop Goesbriand leads us up to the central height of the Cross in the Christian Church which directs mankind to heaven. Nevertheless the two great divisions, of which one leads to the other through Christ "the door," are kept separate in order that a certain parallelism may be made manifest which in turn reveals the same divine Organizer. Thus our reverence for the Old Law is

heightened with our intelligence of its purpose; for it is difficult otherwise to realize many facts in Israelitish history as having the supreme sanction of God inasmuch as they appear to be at variance with the law of charity and that higher spirituality which characterizes the new dispensation instituted by our divine Lord.

Dr. Goesbriand has made his narrative very interesting. We are actually reading the Bible, but the mind which is not accustomed to the discipline of spiritual reading with a taste for naked truth is beguiled into the sacred field through the pleasant avenue of description and incident which gain the charm of novelty by the added detail without obscuring the truth of fact.

The second part of the work begins with the life of Christ. In it we see the example of what our own lives are to be. Then follows a picture, as it were, of the Church, the spouse and at the same time the image of our Lord. Every action of the Saviour, every precept he inculcated is shown to be preserved and commemorated in the life of the Catholic Church, that is, in her rites and ceremonies. Surely this is a beautiful method of teaching us to appreciate the inestimable goodness of God in making us children of the one true fold of Christ.

The work has several well made illustrations among them a plan of the city of Jerusalem and the site of the Jewish temple. A double index makes it valuable as a work of reference apart from its being an excellent book for spiritual reading.

HANDBOOK OF THE CHRISTIAN RELIGION for the use of advanced students and the educated Laity. By Rev. W. Wilmers, S.J. Edited by Rev. James Conway, S. J. Benziger Bros. 1891.

Father Conway's descants into the broad field of German literature are characterized by a happy faculty of selecting practical themes; and among them, we venture to say, he has given us one of his best in the present volume. The work of the learned author, Fr. Wilmers, commends itself for its thoroughness and conciseness; nevertheless the American editor has found it possible to condense in many places and from casual evidence we judge this to have been done with discretion and to the advantage of students for whom the book is intended as a text in our Colleges and lay Seminaries. Some of the matter which is not absolutely necessary for the full understanding of the context or completeness of the subject has been printed in small type. The trans-

lation, originally made by an English lady and revised and completed by Fr. Conway is good.

Altogether the volume deserves the careful examination of the heads of our Colleges and Academies, where a work like this is needed for the higher classes, in order to give to the pupils that complete understanding of their religion which is demanded from them to-day in every rank of society, but especially among the educated classes.

THE LIFE OF ST. JOHN BAPTIST DE ROSSI. Translated from the Italian by Lady Herbert. Introduction: On Ecclesiastical Training and the Sacerdotal Life. By the Bishop of Salford. Baltimore: John Murphy & Co. 1891.

Messrs. Murphy & Co., have issued this new edition of the Life of St. John de Rossi in a style similar to that of the London edition printed nearly ten years ago and which had almost gone out of the market. The work is nevertheless too well known to need further comment here. Fr. Slattery writes an Introduction to the American edition commending it to the clergy and laity of this country. But we miss the Preface of the real author of the Life Dr. E. Mougeot, which contains certainly some valuable information even if it were not due to the zeal and learning displayed by an author in his work. Why was it omitted? It could not have covered more than four additional pages.

MANUALS OF CATHOLIC PHILOSOPHY: NATURAL THEOLOGY. By Bernard Boedder, S. J. Benziger Bros., 1891. pp. 480. pr. $1.50.

With this volume the series of Stonyhurst Manuals of Philosophy closes. There are two gaps in the list which the patrons of these manuals, would like very much to see filled up, namely, the places, usually taken in Philosophy by Cosmology and the History of Philosophy. For two specially urgent reasons these parts of the course should not be left out. First, because of their high importance in these times. After Psychology no other department of Philosophy clamors so loudly for thorough treatment as the real foundations of physical science. Empirical science has bewitched the modern mind. To follow its data to their basis and, thus to give completeness to their structure, is the only healthy restorative and hope of future stability. This can be effected only by a sound Cosmology.

Moreover a sketch of the leading systems of Philosophy, especially those of recent growth, written with reference to this series of manuals, is anxiously looked for by English readers. Fr. Finlay's translation of

Dr. Stöckl's History of Philosophy is excellent, but, even when completed, it will stand outside the range of this course both in bulk, and somewhat in matter.

To revert to Cosmology, there is a growing feeling amongst us that this department of Scholastic Philosophy is not quite in harmony with modern natural science. The literature showing this accord is quite extensive in French, German, and Italian. In English there is very little.

The omission therefore of this essential part of the course, will strengthen this feeling, as it will be inferred that the English Jesuits are not so confident in the validity of the Cosmology of the School as they are in that of the other branches of its Philosophy. It is true, some questions of Cosmology are discussed in the present volume on Natural Theology, for instance, Creation, Pantheism, Miracles, &c. but light is earnestly sought on the nearer foundations of Physics, Chemistry and Biology. We trust, therefore, that those who have built so well the rest of the structure of Catholic Philosophy, will find a co-laborer to give completeness by adding Cosmology and the History of Philosophy.

The present volume on Natural Theology fittingly crowns the series, for all search after causes must terminate at the First. We are glad to be able to say that the subject is discussed in a way as worthy as possible of its theme. The book gives an excellent summary of what human reason can discover on the Existence, Nature and Action of the Supreme Being. The old proofs for God's existence are placed in new light, and the efforts to obscure or weaken them, particularly in our own day, are shown to be futile. At the same time the precise logical value of these arguments is accurately determined. There is only one argument for the Existence of God, which is per se sufficient that viz; of the First Cause absolutely therefore, the others might be dispensed with. "Nevertheless they have their useful purpose. The argument of Design brings out more impressively the need of recognizing Intelligence in the First Cause, and the moral argument fortifies our minds in their grasp of the previous arguments, for it shows them to be no mere outcome of an individual speculation but the conclusion to which the minds of men are impelled in such numbers and under such conditions that we are constrained to recognize in the impelling force the voice of our intellectual nature."[1]

In connection with these arguments difficulties wrought out by Kant, Mill, Lange, &c., are stated at length, generally in the words of their

[1] p. 32.

authors. Especially interesting is the chapter on Darwin's mind regarding this fundamental truth. "As appears from his Life and Letters Darwin never *denied* the existence of God. The arguments brought forward to prove that there is a God, seemed to him sometimes quite overwhelming: and in such moments he was forced to be a complete theist." Loss of faith in the Gospels, conditioned by his exclusive immersion in physical studies, brought with it a losing of hold on his former conviction. Mr. Boedder gives a good statement of Darwin's doubts and shows how "they prove nothing more clearly than that the entertainer of them had a right appreciation of his capacity for philosophy when he wrote: 'I have had no practice in abstract reasoning, and I may be all astray.'"

A little reading of the second and third parts of this volume will show that its author is at home in the deepest problems of his subject, and that he has thoroughly assimilated Scholastic teaching whilst he has the power of presenting it in clear English, and in so happy a way that the fairly prepared and attentive student may readily follow him. In controverted matters, for instance on Divine Concurrence, though following his own School for strongly urged reasons, he is equally fair and at pains to do justice to the arguments of the opposite side.

GRADUALE ROMANUM De Tempore et de Sanctis. Editio Typica. Cum Cantu. 652 pages. Bound in half parchment. Fr. Pustet & Co.

This is the elegant Folio edition (14 x 19 inch.) It contains the very latest feasts and also the Propria pro Clero Romano. Price $12.

THE INTERIOR OF JESUS AND MARY. Translated from the French of the Rev. J. Grou, S. J. Edited, with a biographical sketch and preface, by Rev. S. H. Frisbee, S. J. Two volumes. New York: The Catholic Publication Society Co. London:—Burns and Oates. 1891.

Love is the secret source of all happiness. It acts upon the soul like the sunlight acts upon the material creation. In the spiritual order it first dries up beneath us the malarial swamps of sin, and then draws forth the newly planted germ towards heaven, beautifying it all the while and rejoicing angels and men with the fragrance of piety and the chaste coloring of its blossoms full of the promise of autumn fruit. But this love is a divine virtue. It comes to us from heaven; and since our hearts were dulled and our intellects blinded by the Fall, we should never understand or be capable of being influenced by it except in virtue of the Divine Incarnation. It is in the study of Jesus that we learn

to know and love God, and it is in the company of Mary that we must study Him whom we cannot dissociate from her, whether as the Infant resting on her bosom, or as the boy whom she seeks in the temple, or as the wonder working Messiah at the nuptial feast, or finally at the the foot of the cross where He spills the last drops that of that precious Blood which He had drawn from her own immaculate body.

The book before us is a help to this study, the fruit of which is lasting peace and the sweetest of joys arising from the realization of absolute beauty. Father Grou wrote first the "Interior of Mary" for the guidance of a young lady who afterwards become a religious. Seeing how it opened her mind to the intelligence of the mysteries of the Incarnation, he composed for her immediate benefit the second treatise on the "Interior of Jesus." The lady was the daughter of Thomas Weld the owner of Lullworth Castle and the generous host under whose roof John Carroll, America's first bishop had been consecrated a very short time before Father Grou came there an exile from France during the terrors of the Revolution. A French lady to whom Miss Weld had lent the precious manuscript some years after the death of its author, had it published in Paris from a copy made by herself and without the knowledge of the owner. Though many faults had crept into the edition, which would not have been allowed to pass if the author had seen the work, it was greatly appreciated and printed several times. It was not however until 1862 that an authentic copy made from a manuscript, found among Father Grou's own papers, was issued. Previous to this an English translation had been published which was in many ways superior to the stereotyped French edition then current. The present editor has corrected the old English version by comparing it with the original copy printed from Father Grou's manuscript. It makes elegant reading, with that fresh and healthy touch of devout feeling which distinguishes the teacher who is not only inspired by zeal, but whose zeal arises out of the love begotten in a personal experience of the sweet doctrine which he imparts.

The book is not only a compend for spiritual reading, but also a help to meditation. Father Frisbee has very wisely added two appendices, in order to define this twofold purpose of the work and render its use more practical. First we find a list of chapters suitable for meditation and spiritual reading on all Sundays and principal feasts of the year. Next there is a selection of readings adapted for a retreat, where suitable

chapters from the "Following of Christ" are suggested at the same time.

The form in which it is published makes the work a very convenient companion for religious in Retreat or for those who wish to carry their meditation book about without feeling the inconvenience of a weight. But in saying this we would by no means suggest that the beautiful doctrine of the "Interior" is intended to perfect religious alone, or that it may be read by those only who make a regular meditation. Indeed it is a book which will do its work of lifting heavenward any one who earnestly takes it up. Having read a single chapter even the lukewarm will be likely to retain sufficient appreciation of its attracting power to continue or at least to wish to continue its use. And a book on spiritual subjects that can do this is indeed a treasure. Father Grou wrote much on the spiritual life, and all that is known is approved as coming from a masterhand. Some of the works have been lost; but the fact that one of them was on "Happiness" and the other on "Peace of the soul" indicates what his doctrine is likely to lead us to the one thing every mortal craves all the days of his life—call it peace or happiness.

DAS VERBORGENE LEBEN JESU CHRISTI ALS VORBILD FUER UNSERE SELBSTHEILIGUNG. Erwaegungen von Georg Patiss, S. J.—Regensburg, New York & Cincinnati: Fr. Pustet, 1891.

"And this is life everlasting; that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." (St. John xvii. 3.) Thus speaks the contemplative St. John who had drawn his knowledge of the spiritual life at the incarnate source of the Sacred Heart; and the active, practical St. Paul, whose keen eye had pierced the third heavens and who had learned in the hard school of persecution the ways of truest wisdom, tells us: "I esteem all things to be but loss, for the excellent knowledge of Jesus Christ, my Lord." (Philip. iii. 8.) Surely no better recommendation can the priest whether leading the life of retirement and prayer or in the toilsome service of the catholic missions, have for the constant study of the life of Christ. Nor will it do to strive after conformity with the outward acts of our Lord which He did whilst He was on earth. They are possible only to him who enters into the interior life of Christ. The individuality of each priest must remain whilst the motives that sway him are the same for one and all, the world over. This is the secret of the marvellous unity of sentiment and action

throughout the Catholic Church. Christ multiplies Himself in His ministers. Different in all but their adhesion to Him they in turn become the pattern of a multitude of souls who see in their priests but the likeness of the Great High Priest, our common Master.

Father Patiss has apparently spent his whole life in the study of this great pattern of the priestly and christian soul, our divine Saviour. He has written of all its phases and with wonderful originality. The Angel of the Schools is his leader in the development of his thoughts, and his own love of souls seems to hold the lamp, and to kindle the flame by which he illustrates the delineations of his great model, and gives them life. In the present work he gives us a series of considerations, adapted to lead the Christian soul, by a process of self-examination, into an orderly arrangement of the daily life, so as to conform by degrees to the great model, Christ, and thus to effect that sanctification which is the sole purpose of man on earth. There is nothing doubtful, from a doctrinal or theological standpoint, in this book. The corner-stones on which the author rests his instructions, which serve alike for meditation, spiritual reading, and self-examination, are the Holy Scriptures, the Fathers and approved ecclesiastical writers. The matter is divided in such a way as to cover brief considerations for every day from the first Sunday of Advent to Septuagesima. The style is lucid, practical and in nowise wearisome.

CATHOLIC YOUTH'S HYMNAL; or Popular Sacred Melodies for Church and Private devotion. Containing a collection of original and selected Hymns and Litanies for one or two voices with Organ accompaniment. By B. Hamma. Published by J. Fischer & Bro. New York. 1891.

The Fischer Brothers are well known for their good judgment in the matter of publishing Church music. The present manual does not at first sight promise much in the way of novel addition to the material with which the musical market seems sufficiently supplied. It contains a complete mass, a complete Requiem, a set of Antiphons of the Bl. Virgin, the Vespers, Psalms and Hymns, Litanies and some English hymns. What is chiefly remarkable about the book is, however, that it is made up with a thoroughly practical eye to the want of the young, the children, for whom it is chiefly intended. The music is for two equal voices within moderate compass and of easy execution. In tone it belongs to the orthodox school of Church music, the author being himself an advocate of the reform movement which banishes all triviality of style and composition from the sacred service.